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A DISCOURSE OF THE Unlawfulneſs of Praying TO Saints and Angels:

BEING

A full Anſwer to a LETTER OF *SABRAN* the JESUITE:

WHEREIN

The Practice of the Church of *Rome*, in Praying to *Saints* and *Angels*, is plainly proved to be contrary to the Doctrine of Chriſt, and the pretended Authority by him produc'd, to be either Forged, or Impertinent.

By *TITUS OATES*, D.D.
A Presbyter of the Church of *England*.

LONDON:
Printed for *Richard Baldwin* near the *Black Bull* in the *Old-Baily*. MDCLXXXIX.

22.17
(14), 758

PRINTED IN GREAT BRITAIN.

1689
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ERRATA.

PREFACE.

PAge 1. line 1. read *Controverſies. ibid.* l. 7. r. *new Matter.* p. 3. l. 8: r. *that raſcally.*

DISCOURSE.

PAge 2. line 24. read *trat Judæis.* p. 4. l. 12. r. *perparum. ibid.* l. 36. r. *Caroli.* p. 5. l. 35. r. *ut nonnulli. ibid.* l. 38. r. *adorari. ibid.* l. 40. for if. p. 11. l. 25. r. *Apoſtolum Chriſti & non ſicut Antichriſtum.* p. 12. l. r. *Mulieres. ibid.* l. 38. r. *Filii. ibid.* l. 39. r. *ſubactus.* p. 13. l. 21. r. *ibid.* l. 28. r. *poſteros.* p. 14. l. 35. r. affinity. *ibid.* l. 41. r. *inde.* p. 15. l. 3. r. *Dixit, quid mihi tibi eſt. ibid.* l. 4. r. *quod non putaret aliquis magis eximiam ibid.* l. 5. r. *veluti. ibid.* l. 7. r. *admirati delibantur.* p. 16. l. 7. r. I pray. p. 17. l. 7. r. *aliquem.* p. 19. l. 13. r. *quiſque. ib.* l. 16. r. *Nymphis. ib.* l. 21. r. *Nympha.* p. 21. l. 8. r. hath been far. *ib.* l. 26. r. Now your Divines. *ib.* l. 42. r. *alitèr.* p. 22. l. 33. r. *ſuppliciter.* p. 24. l. 3. r. drive our ſins away: p. 25. l. 12. r. call a ſequence. *ib.* l. 25. r. it is by her. *ib.* l. 36. r. *per manus ipſius adminiſtrantur. ib. penult.* r. *aureum.* p. 26. l. 37. r. than he that is. p. 28. l. 14. r. of his skill. *ib.* l. 33. r. King, moved him to wrath that he threatened. p. 30. l. 3. r. recalling. *ib.* l. 26. r. of *Tours* in *France.* p. 31. *ult.* r. Revelations meant. p. 33. l. 12. r. who are intreated in the Name of the King. p. 34. l. 29. r. of Blood throughout. p. 36. l. 13. r. *dependit.* p. 41. l. 3. r. do not mention. p. 43. l. 7. r. was kept, that he went from thence into. p. 44. l. 40. r. as I have already obſerved, dead. p. 51. l. 36. r. was only. p. 52. l. 38. r. and were not. p. 53. l. 13. r. *honorificentiam qui nobis ſaluzem profuſione ſui.* p. 54. l. 9. r. great Miracles. p. 57. l. 4. r. in Teſtimony that. p. 58. l. 4. r. Martyrs; I muſt tell you that of theſe. *ib.* l. 5. r. doubt were very. *ib.* l. 14. r. *portenta. ib.* l. 22. r. *qui eſſent veri Chriſtiani & qui. ib.* l. 28. r. *mirabiliarios. ib.* l. 30. r. *ut inducant.* p. 63. l. 17. r. *Rem,* It being only for the. p. 64. l. 30. r. *longa ſint tempora. ib.* l. 38. r. Teſtimonies as Authentick. p. 65. l. 11. r. years, to juſtifie your groundleſs Notions. p. 66. l. 31. r. Grace, who by Nature were. *ib.* l. 35. r. whom they aſſerted. p. 68. l. 12. r. *an eundum mihi ad Angelos? ib.* l. 13. *Neque per ſeipſos potentes. ib.* l. 15. r. that may reconcile. p. 69. l. 13. r. *geſtaverunt. ib.* l. 15. r. *Sanctum Sanctorum. ib.* l. 17. r. Vail; there he alone of all them. p. 70. l. 27. r. *quia ſi pie vixerunt.*

These are the groſs Faults of this Piece, beſides which are many other ſmaller Errors, not only literal, but in the Pointing, which I have omitted here, and deſire the Reader to Correct with his Pen.

ADVERTISEMENT.

WHereas a Late Paper was Publiſh'd, Entituled, A Petition, and Propoſals to his Highneſs the Prince of *Orange*; *this is to ſatisfie my Friends, it is a very unjuſt Impoſition on me, both by Printer and Publiſher.*

(4201) OATES (Titus) A DISCOURSE OF THE UNLAWFULNESS OF PRAYING TO SAINTS AND ANGELS (*title dust soiled*), 1689, sm. 4to, *sewed* Blackwell F/2 1923 3s 6d

TO ALL
True Protestants,

GRACE *and* PEACE, *&c.*

BRETHREN,

THE Controverſie between us of the Reformed Religion, and the Synagogue of Rome, *have been ſo often debated, and the Authorities on both ſides ſo often produced, that to ſome who are yet Strangers to the preſent Conſtitution of Affairs, it may ſeem unneceſſary to ſay them over again, and I muſt confeſs that it will be ſcarce poſſible to bring forth any Matter, or if we could, it is ſcarce probable that what can be newly laid down as Proof, can prevail more than all thoſe Arguments that have been uſed and urged in thoſe great Controverſies, by Men Eminent in their Generations for Learning and Piety, and who have bleſſed the World with their Labours in a moſt ſignal manner; but theſe Conſiderations have not diſcouraged me from doing my Duty, becauſe that Experience hath taught me, that the ſame Medicaments are with Succeſs applied to a returning or abiding Ulcer; and the Truth of it is, the Miniſters of Chriſt, and Stewards of the Myſteries of God, muſt be for ever ready to put the Church of God in mind of ſuch things as they have already heard, and by the ſame Scriptures, and the ſame Arguments endeavour to prevent and deſtroy Sin; and by the ſame Authority from the Word of God to extirpate* Hereſies, *which daily are ſowed by thoſe curſed Impoſtors of the See of* Rome.

These eight or ten years of warm Weather, and many Indulgent Showres of soft Rain, have made many of their Damnable Heresies *like Weeds, to take Root greatly, and to spread themselves widely; and the Conspirators by their repeated Importune Impudence, have had great Encouragements to seduce our Countries from their Obedience to the Gospel of Jesus Christ, and they have had some Success upon those who have made Gain to be Godlineß, and their Interest their God, and have to the utmost of their Power and Skill, endeavoured to brand and blacken all Men that have stood in their way; some they have almost Ruined, for endeavouring to prevent the Mischiefs they have ever since the Restauration been Plotting and Contriving against our Lives, Liberties, and Religion, amongst which I am one, and should have been silent under my present Oppression, and unjust Usage, and given way to others of better Abilities, to have defended the Cause, had I not been provoked to appear in Print.*

Some time since Mr. Lewis Sabran, *who calls himself a Priest of the* Society of Jesus, *wrote a scurrilous Letter to Mr.* William Needham, *in answer to a third Letter by him Licensed, written to him the said* Sabran, *in the fourth Page of which Letter he is pleased to use these words*: Hence have taken their Rise, those black unconcionable Calumnies, by which, when they could reach it, they have taken away our Lives; to this end of late years was singled out against us, the Minister *Oates*: Their Fury being now disarmed, they turned the Stream of those Calumnies, on the Catholick Church, by misrepresenting her Doctrine; and again, when all the false Colours of those Misrepresentations are wiped of those Slanders, that scurrulous Language fall on them who appear in the Defence of those Catholick Truths, for which double Service, the Minister G---- seems to have been singled out; they are both equally well qualified for the purpose, because neither

ther can bluſh. *Thus far Mr.* Sabran, *who falling ſo fouly upon me, I thought it fit to put Pen to Paper, in order to juſtifie my ſelf, and expoſe the Doctrine by him ſo zealouſly defended.*

I have no reaſon at this time of day to ſuſpect that Spirit of Malignity amongſt Proteſtants, which carrieth ſome on to run down Men by vulgar Acclamations; and as for thoſe diſmal Vizors, thoſe Raſcally Party of Mankind (the Popiſh Party I mean) hath endeavoured to put upon me, viz. *of* Malice, Perjury, Treaſon, *with the like, which ſerve to affright Children in Underſtanding, and their Illegal, and Unjuſt, and Reproachful Whippings, and Pillorying, as a Malefactor; whereas God knows, and you now muſt own that they have had no matter of juſt Accuſation againſt me, all which was to bring you out of the Love of thoſe moſt Worthy and Important Truths I did before three Parliaments deliver upon my Oath, as alſo in ſeveral Courts of Judicature, where my Teſtimony was received, believed, and approved of. In order to my fall, theſe unwearied Vermin employed a Profligate Fellow, the common Buffoon of the Nation, and great Preſents were made to him, to blaſt and abuſe me, and the Pains he took, met with an unexpected Succeſs; for many of my Brethren of the Church of* England *were deluded by him, and were carried away by his Profligate Helliſh Lyes. Being thus run down by his Pen, nothing would ſerve the turn of my Popiſh Adverſaries, but that I muſt dye, to this end great Endeavours were uſed (if poſſible) to take away my Life, by a falſe Accuſation of Felony, and Treaſon; but their Witneſſes not having the luck to be believed, then they were reſolved not to reſt themſelves ſatisfied in the Defeat of that Effort and Enterprize, they proceeded to Indict me for* Perjury, *in which, by the help of their* Banditti *from St.* Omers, *and* Staffordſhire, *and by the Countenance of the Common Hangman of* England, *they prevailed upon a Credulous Jury, to Convict me, and having*

ving obtained a Verdict, theſe Conſpirators laid their Heads together, to invent what Puniſhment they ſhould Inflict, and ordered me to be Pilloried five times a Year during my Life, and to be Whipt from Aldgate *to* Newgate, *and then within a day after, to be Whipt from* Newgate *to* Tyburn, *in which ſort of Puniſhment, I received two thouſand three hundred fifty ſix Stripes, according to the moſt modeſt Computation that could be made, and they ordered that I ſhould be diveſted of my Canonical Habit, which they had no Power to do as I conceive; beſides all this, they ſet a great Fine upon me, and Condemned me to be a cloſe Priſoner during my Life, which Puniſhment they thought would render me very Obnoxious to all Mankind at leaſt; but the great Deſign was my Murther, that I might not Communicate to the World, thoſe Particulars relating to the Popiſh Conſpiracy, carried on by that Wicked Party, for the Murther of the Late King, and the Subverſion of the Proteſtant Religion, and Government, both in Church and State, as by Law Eſtabliſhed, which are not yet told, which I ſhall do, when it ſhall pleaſe God, and the King that now is, that a Parliament ſhall meet, and ſit, and Redreſs our Crying Grievances, and Heal all thoſe Wounds which the Deviliſh Helliſh Popiſh Crew have made amongſt us, by Murthering our Proteſtant Brethren, attempting to Aſſaſſinate the Late King, Firing the City, Corrupting Chriſtianity, Enſlaving the Nation, Debauching our Youth, and Diſturbing of Mankind.*

Their baſe Uſage of me, was, I ſay, to leſſen me, and thoſe plain Truths which I have delivered, in order to diſcover theſe Serpents to the World, who at that time acted as behind a Curtain; but ſince they have been more bare and brazen faced in their Proceedings, and the Series of their Actions from the ſecond of February, 1684. *to this very day, have ſufficiently juſtified me, ſo that by the good Providence of our Great God, and the Imprudence of my Implacable Enemies, I do find that they have taken away all Cauſe*

and

and Occaſion of Jealouſie in me, concerning you, that you ſhould take any ſuch Impreſſions from them, as may tend to beget in you an evil Opinion of me: Further, becauſe you well remember that it hath been the common practice of the Members of that Whoriſh Synagogue (they being inſtigated by the Devil their Father) to put the Servants of God, and Profeſſors of the Proteſtant Religion into Bears Skins, and Wolves Skins, that they might be the better prepared to be torn in pieces, and devoured by Dogs; but they being now diſabled from the acting of ſuch Cruelties here, they took another Courſe with ſome of us, and ſlily have inſinuated with the Sons of Men, that they were a peaceable and quiet People, and that thoſe who have charged them with thoſe Crimes, viz. Treaſons, Murthers, Fires, *and* Maſſacres, *were Men not to be believed againſt them, and by thoſe Courſes they did prevail with ſome Eminent and Holy Men, who were carried away for a time with their Diſſimulation; but they have given you ſuch a taſt of their Truth, Peace, and Love, that I conceive you will not any more fly to any ſuch polluted Sanctuaries, nor rely upon their Suggeſtions, as if at this time of day they could diſſwade you from giving Credit to thoſe great Truths I have already made known to you: but if there be any Man, or number of Men, that may or ſhall remain ſubject to the Deluſions of theſe Devils, it is, That they may be Damned for not receiving the Truth in the Love thereof. As for me, I have that Witneſs within me, whoſe Prerogative it is to Laugh at all Jealouſies, and Suggeſtions of Men to Scorn, whether they be deceived, or ſuch as deceive, though I confeſs, they have not run about altogether in vain, who have ſought my Ruine. But I bleſs my Good God, though my Popiſh Adverſaries have to the utmoſt of their Power endeavoured to bring me under a Cloud of Diſparagement, inſomuch, that ſome of my old Friends were afraid, or aſhamed to own me; yet he raiſed up new ones who have not without Difficulties preſerved me from Periſhing in my Affliction,*

Feed-

Feeding, and Cloathing me; many of whom were Perſons who were better acquainted with my Cauſe, than my Perſon, who eſcaped the being deluded by that Infamous Race of the Babyloniſh Strumpet.

Almighty God who never forſakes thoſe who ſtand faithful to the Truth, hath been pleaſed to Comfort me with his Preſence, and to give me the Bleſſing of his Holy Jeſus, to grow in the Favour of himſelf, and of good Men, and though he hath Chaſtned me ſore, yet he hath not delivered me over unto Death, but under the Affliction he hath taught me ſome weak Rudiments of his Heavenly Art, drawing Light out of Darkneſs for mine own uſe; and my being abuſed by theſe uncircumciſed Philiſtines, and neglected by the Prelates, and Presbyters of our Church, and others that ſhould have ſtood by me in that Cauſe, for which I do Suffer, hath made me ſenſible, that Man is not to be relied upon, but that Truſt is to be put in him that will confound theſe Hell born Devils in his own due time, and that he will preſerve thoſe who abide faithful in the Truth: Nor do I envy the Happineſs of thoſe my Brethren of the Church of England, *who are eaſie in their Places and Preferments; for my part, (bleſſed be God) I can from my Poor Priſon, where I have been almoſt five years, behold all my Brethren of the Church of* England, *with much Contentment, and ſufficient Enjoyment of my ſelf, on Thrones round about me.*

It will not be amiſs to tell you, that one great Artifice of theſe Firebrands, and Incendiaries, was to perſwade many of my Brethren of the Church of England, *that I was a Diſſenter, and an Enemy of the Church of* England, *which tho' it was notoriouſly falſe, for all that know me, can teſtifie that I received my Ordination from the Church of* England, *and Communicated with the Church of* England, *in the bleſſed Sacrament of the Lord's Supper: But this is the truth, and nothing but the truth, that I have been always of the opinion, and do ſtill eſteem my Diſſenting Brethren, as a Generation*

of

of Men anointed by Almighty God, with a Spirit of Wisdom, Knowledge, Zeal, and Faithfulneſs, and might well be ſo eſteemed by all my Brethren of the Church of England, *and accepted of as Perſons fit to help on the great Work of ruining the Temple of* Dagon, *deſtroying of* Baal, *and all its Worſhippers, and to bring on the New Heavens, and the New Earth, wherein Righteouſneſs ſhall dwell; and that by the mutual joyning of Proteſtants, in the Repair of the Houſe of* GOD, *and making up the Breaches, and decayed Places in the Body of the Doctrine of the Chriſtian Religion, which ſince the firſt raiſing, and compleating of it, by Chriſt and his Apoſtles, and the delivering it from the Hands of theſe Edomites, partly through the ignorance and inſufficiency of ſome, and partly through the remiſneſs of others, to whom the Guardianſhip and Cuſtody thereof hath been committed by* GOD *in their ſucceſſive Generations, hath by theſe Locuſts been lamentably diſmantled, and defaced in moſt parts of it, that if a Man ſhould look upon it, as they have repreſented it, he could ſcarce call it the* Doctrine of Chriſt. *And therefore, ſince my Brethren that are Diſſenters, were always ready to do their part, to ſupport and maintain the Doctrine of the Church of* GOD *here in* England; *I could not but in point of Juſtice, Truth, and Righteouſneſs, own them for my Brethren, with whom I am contented to ſuffer, as well as with my Brethren that are in cloſe Communion with the Church of* England, *ſince both profeſs the ſame Faith.*

And were this Spirit of Love in me an Errour, it might be more eaſily pardoned, then the Errours and Wickedneſs of ſome few of thoſe, who pretending to be Biſhops, and Preſbyters of the Church of England, *yet have been very zealous and forward to promote Popery and Slavery in the Nation, theſe for a time, have been careſſed by thoſe, whoſe eyes now (bleſſed be God) are opened, and have ſeen their own Miſtake, and the Villany of thoſe that have deceived them, they now ſee who were the Criminals; and I queſtion not,*

but may help them to that State, into which they have put the Innocent, and relieve me who have been kept close these five Years. My humble Request therefore to my Brethren of the Church of England *is, that I might not be thought unworthy of their Countenance, because of my tender Affections to my poor Brethren, that cannot comply with the Church of* England *in some few things, since they are so willing to go as far in the Service of the Protestant Cause and Interest, as any of those who profess themselves Members of the Church of* England.

Brethren, *It is time for me to cease entertaining you with the sad Account of the Villany, Inhumanity, and Cruelty of these Monsters of Mankind against me, and to tell you that the Prize that I run for in this Humble Application of my self to you, is by the opportunity and advantage hereof, to excite, provoke, and engage you to bless the World in general, and this Nation in particular, labouring under Popish Burdens, and Yokes, which neither we, nor our Forefathers, were able to bear, by asserting those blessed Truths, worthy of your defending and maintaining, and by bringing the Doctrines of God our Saviour out of the Pavillions of Romish Darkness, into clear and perfect Light, to be beheld, understood, reverenced, and obeyed. I have endeavoured to the best of my power at present, to make it plain, that Prayers to Saints departed this Life, and to Angels, are unlawful, and abominable in the sight of God; I have examined into some Authorities this angry Gentleman hath produced, and find them either forged, misrepresented, or impertinent; and without all Reason and Conscience, he falls foully upon a Reverend Presbyter of our Church, for Licensing a Letter to him, in which he is fairly and fully Refuted; but the Mungril Cur will not leave barking; in his Letter, he is light, profane, and abusive, and impudent, as if he never had been in a Conspiracy against the Lives of two of the greatest Princes of* Europe, *nay three, and two of them Crowned*

Heads,

Heads, and against the Religion, Liberties, and Lives of the Proteſtants of theſe three Kingdoms. But I ſhall ſay no more of this little Schoolmaſter, that talks as ſawcily in the Pulpit, and is as peremptory in his Notions, as he was over his Boys at St. Omers, *where he uſed to bellow, and roar like a Town Bull.*

This little Piece I offer to your Conſideration, and pray your acceptance of it; there are Miſtakes in it, through the careleſneſs of the Printer, which I cannot help, becauſe of my Impriſonment, and not being permitted to ſee after it myſelf; ſo that by this means I may appear obvious to your Cenſures, becauſe that ſome paſſages ought to have been better ſecured: But I truſt the Ancient Law of Indulgence, in ſuch Caſes and Circumſtances as mine are (which may probably in due time, be ſome of my Adverſaries alſo) is of Authority ſufficient with all ſober Proteſtants, to relieve me.

Brethren, *and* Beloved, *my Pen hath tranſgreſſed the Law, and time of my Intentions, theſe confined me to a much narrower Compaſs in my Epiſtle, and prohibited me the troubling of you to any ſuch degree, as now I have done. The truth is, I have for a long time ſuffered wrongfully from my Popiſh Adverſaries, and I hope you will give an injured Presbyter of the* Church of England *leave to ſpeak, and complain a little of his hard and cruel uſage, for no other cauſe, but doing Juſtice to my Proteſtant Brethren, in diſcovering what thoſe Helliſh Popiſh Conſpirators were doing againſt our Religion, Lives and Liberties, and of their Villanous Firing the City of* London, *and Borough of* Southwark. *Your eyes have ſeen enough, and would have ſeen more, had not Almighty God put a ſtop to their Career, by confounding their Councels, and defeating their wicked purpoſes againſt us. I will therefore ſay no more, but ſhall ever ſtand by that Truth which I have delivered, and will*

not

not hide one Iota of what remains behind undiſcovered, And I have taken care of that, though it ſhould pleaſe God that my Enemies ſhould by any indirect courſe take away my Life; and I ſhall always approve my ſelf an honeſt man. and at preſent remain,

November 1. 1688.

Your Brother and Servant, in the *King's Bench* Priſon, for the Teſtimony of a Good Conſcience,

TITUS OATES.

AN

AN ANSWER TO *SABRAN* the Jeſuit: SHEWING The Unlawfulneſs of Praying TO Saints and Angels.

SIR,

I Perceive you are very earneſt in the defence of a great Point much controverted between the Divines of the Reformed Churches, and the Church of *Rome*, viz. *The Doctrine of Praying to Saints and Angels*; a Doctrine exploded by the Proteſtants, and as zealouſly defended by thoſe of your Communion: And becauſe the unknown Miniſter hath not (as you would make the World believe) dealt ingenuouſly with you, you take occaſion to fall upon Mr. *Needham* for Licenſing thoſe Replies made to your Sermon, in which you were pleaſed to defend that Doctrine, ſo much oppoſed by us of the Reformed Religion. I will not go about to uſe any unhandſome Reflection upon you, or any of your Communion, for any point of Religion, which I am ſatisfied in my Conſcience to be contrary to the Doctrine of God our Saviour. Amongſt the many Errours the Church of *Rome* doth hold, and maintain, I humbly conceive this to be one, and an Errour tending highly to the overthrowing of the Mediation of Chriſt, the High-Prieſt, and Apoſtle of our Profeſſion.

Therefore the Point that I ſhall lay down, is this: That your Pra-

ctice of Praying to Angels, and Saints departed this Life, is contrary to the Doctrine of Chriſt, and abominable in the ſight of God.

I ſhall not, Sir, trouble you at preſent with thoſe many Reaſons thoſe of our Church and Communion, have offered to juſtifie this Aſſertion of mine; therefore I ſhall only tie my ſelf up to theſe few.

Firſt, Our Divines have rejected the Doctrine of Praying to Saints and Angels, and look upon it as a Doctrine, contrary to the Doctrine of Chriſt, and abominable in the ſight of God, becauſe it hath no Warrant from the Word of God. This, Sir, is acknowledged by the moſt Learned of your Communion. *Banneſius* ſaith, *Orationes ad Sanctos faciendos, neque expreſſe, neque involute, Sanctæ Literæ docent*, 2 Qu. 1 Artic. 10. Lib. 1. Which in plain Engliſh is this: *That it is not taught in the Holy Scripture, neither expreſly, nor covertly, that Prayers are to be made to Saints.* *Bellarmine de Beat. Sanct.* cap. 19. ſaith plainly, *It was not the manner under the Old Teſtament, to ſay, Holy* Abraham, *pray for us*: for which he gives ſeveral Reaſons, as that the Fathers were then ſhut up in Priſon, and did not ſee God. So that by the confeſſion of that Learned Doctor, it was no Practice of thoſe that lived under the Miniſtry of *Moſes* his Law. *Salmeron* in 1 *Tim.* 2. ſaith the ſame, and withal adds, That *there is nothing expreſſed in all the Goſpels, or Epiſtles of the Apoſtles, touching the matter.* And withal he ſaith, *It would have been hard to enjoyn ſuch a thing upon the Jews; and the Gentiles would have thought that many Gods were put upon them, inſtead of the many Gods they had forſaken.* His own words, Sir, are theſe, *Durum eratie Judæis percipere, & Gentibus daretur occaſio putandi, multos ſibi Deos*, &c. Therefore be pleaſed to obſerve, that it was the Practice of the Church of God to require Chriſtians, when they did labour under any Diſtemper, whether of Body, or Mind, to have recourſe to the Prayers of living Saints, and were taught that the Prayers of ſuch were prevalent; and if the Prayers to Saints, ſuppoſed to be in Heaven, were a Doctrine according to truth, why were they not then order'd to apply themſelves to the Patriarchs and Prophets, to the Bleſſed Virgin, to St. *Stephen* and St. *James*, and other more early Martyrs of the Church, whoſe Prayers, by your common received Opinion in your Church, are highly meritorious, and far more prevailing? But, Sir, you ſee theſe great Doctors of your Church, and men of great Reading, confeſs that there are not the leaſt foot-ſteps in the Scripture for this Practice; as alſo *Suarez, Tom.* 2. *in diſput. Theſ.* 42. *Sect.* 1. *Eccius in Enchyrid. ſuo.* But ſuppoſe, Sir, that theſe Great Men had not been ſo ingenuous as to confeſs; yet give me leave to tell you, that it is not poſſible for you to find the leaſt intimation of any Warrant for this Practice: which is apparent, if you will but conſider that in the Book of God there is neither one Precept from our Lord, nor one Precedent to juſtifie ſuch a Worſhip. Now if you can produce no Command from God, nor Example from any of the Saints of God, in the time of the Apoſtles, you cannot expect to gain one Soul, that hath

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the leaſt conſideration, to the belief of that Propoſition of the Lawfulneſs of Praying to Saints and Angels, which you ſo fiercely maintain. If you have a Warrant from God's Word, then it will lie upon you, firſt to produce the Command, then you muſt produce the Promiſe, that the complying with that Commandment ſhall be acceptable; for there is not one Command enjoyned us in the New Teſtament, but hath its peculiar Promiſe: and you muſt alſo produce a Threat, if this Command be not obeyed. Then ſecondly, ſhew but where and when the holy Apoſtles, in their day, or any Chriſtian under their immediate Miniſtry, did ever practiſe Praying to Saints and Angels, and you ſhall be my great Oracle in Controverſies of Religion: otherwiſe you muſt give me leave not to believe Father *Sabran's Ipſe Dixit* in this caſe.

Sir, give me leave to put you in mind, that the Holy Scripture everywhere makes God to be the only Object of Prayer and Invocation. How many hundred Petitions or Prayers are upon Record there? and not one of them put up to any other. When our Lord taught his Diſciples, and us in them, to pray, he directs them to ſay, *Our Father, which art in Heaven.* The Scripture often expreſſeth this Duty, by the term of *Praying*, without any mention of the Object. *When you pray, uſe not vain Repetitions. When thou prayeſt, enter into thy Cloſet.* And hereby it is intimated, that Prayer in matter of Worſhip, can ſignifie nothing elſe but Praying to God. It is not Prayer, if it be directed to any other.

From all which, I muſt neceſſarily conclude, that your Practice of Praying to Saints and Angels, muſt be an Abomination; for God will allow of nothing in his Service and Worſhip, but what he himſelf hath inſtituted: Therefore all Proteſtant Divines have with one conſent agreed, that all neceſſary parts of Religious Worſhip do ſo depend upon the Will of God, revealed in his Word, that whatſoever is not founded on his Word, is contrary to his Will. Therefore, Sir, hear what the great Doctor of the Church, St. *Auguſtine* ſaith, *De Conſenſ. Evangel. Deum ſic colere Oportet, quo modo ſeipſum Colendum eſſe præcepit. We ought ſo to worſhip God, as he hath appointed himſelf to be worſhipt.* Be pleaſed to remember what the Scripture ſaith, *Deut.* 12. laſt *verſe*, The *Iſraelites* are dehorted from uſing the Religious Rites and Cuſtoms of the Heathens, in the worſhipping of God. How then? in what manner muſt they worſhip him? Whatſoever thing he commands, they muſt obſerve to do; they may not add thereto, nor diminiſh from it. To which, Sir, let me add that of our Saviour, *Mat.* 15. 9. *In vain do they worſhip me, teaching for Doctrines the Commandments of men:* that is, *preſſing mens Traditions in the room of God's Inſtitution.*

Sir, give me leave to preſs one thing more, as worthy of your conſideration; that is, that the worſhipping of Saints and Angels, of which Prayer and Invocation is a principal part, and is not only without any Warrant from the Word of God, but alſo is forbidden in the Scripture:

there it is written, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* I muſt here tell you, I am not ignorant of your diſtinction of λατρεία and δουλεία, the former your Divines ſay belong to God only, and the latter may be applied to the Creature: But, Sir, you very well know theſe are reciprocally uſed both in Sacred and Profane Writ. And ſome Learned men of your own Communion have been ſo ingenuous, as to acknowledge the ſame. *Quid ſi & una Religionis vertus ſit quæ Latriam duliamque continet certe plurimis atque Sapientiſſimis ea eſt Opinio.* You know well enough who it was that coyned this diſtinction; and that though he was a great Light in the Church of God, yet he was no Critick in the Greek Tongue, as he himſelf ſaith, *Ego quid Linguæ Græcæ perpurum——aſſecutus ſum & prope nihil.* It was St. *Auguſtine* himſelf, whom you very well know did never intend it for that end and purpoſe, for which it is now uſed: for he confeſſeth, *That the one is due to him as he is our Lord, and the other as he is our God.* Theſe are St. *Auſtin*'s own words, which taketh away, to all intents and purpoſes, that imaginary difference between your *Latria* and *Dulia*: therefore when I meet with any of yours, urging the one to ſignifie the honour that belongeth only to God, recognizing his Supream Dominion, and the other to ſignifie ſervice that is due to the Creature. I find that they ſay juſt nothing, but thus much: *We muſt honour God, and ſerve the Saints.* It is like the Saying of your *Lyra*; *One Knee we may bow to a Noble Perſonage, but upon both we may kneel only to God.* This *Lyra* thought he had done the buſineſs, when he had ſo learnedly ſalved the matter.

But I pray, Sir, what if the common people underſtand no Greek, and cannot ſo learnedly diſcern *Latria* from *Dulia*, but take the one Adoration for the other, truly as it now fareth in your Church, they uſe them univerſally without difference? therefore this diſtinction, thus applied, ſeemeth much like to the Phyſician's Wife, that once ſaid, that Pepper is cold in working, and hot in operation: for I humbly conceive this diſtinction, ſo much made uſe of by the Divines of your Church, ſtandeth not in difference of matter, but only in words.

Certainly, Sir, *Conſtantius* the Biſhop of *Conſtantia*, in the ſecond *Nicene* Council, was ſo zealous for the Worſhip of Images, that he laid aſide this diſtinction of *Latria* and *Dulia*, and very roundly in *Libro Carole Magni*, tells you his thoughts of the Worſhip of Images. *Ego Imaginibus cultum honoris exhibeo eundem, qui debetur Individuæ Trinitati; & ſi quis nolit idem facere eum anathematizo ut Martionem & Manichæum: I for my part yield unto Images the ſame Adoration of honour, that is due to the Holy Trinity; and if any man refuſe to do the ſame, I accurſe him, as I do the Hereticks* Martion *and* Mænicheus. Now, Sir, this diſtinction of your Church-men falls to the ground, if the Authority of this Doctor and Biſhop of your Church may paſs for currant; but leſt you ſhould wave the Authority of this Biſhop, I pray conſider the determination of the ſecond Council of *Nice*, where it was determined thus: *Non ſunt duæ Adora-*

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tiones, ſed una adoratio, Imaginis & primi exemplaris Cujus eſt Imago. There are not two ſorts of Worſhip or Adoration (the one called *Latria*, the other *Dulia*) as your Divines divide them, but one only Adoration, both of the Image, and alſo of the Pattern whereof the Image is.

Likewiſe your Great Doctor *Thomas* of *Aquine*, after a long Debate upon the Point of the Worſhipping of Images, and ſhewing with what Worſhip they ought to be Worſhipped, The Image, ſaith he, and the Thing thereby repreſented, muſt be Worſhipped with one and the ſame Adoration, *Tho. 3 Senten. Diſt. 2.* And for example, ſaith, The Croſs or Image of Chriſt, muſt be Worſhipped with *Latria* (that is with Godly Honour) becauſe Chriſt himſelf is ſo honoured; and the Image of our Lady with *Dulia*; becauſe that Honour, as he ſaith, is due unto our Lady. But this Determination is reproved by *Holcot* in his Readings upon the Book of *Wiſdom*, Reading 158; and his Reaſon is this, *Latria*, or Godly Honour, is due only unto God; but the Image of God is not God, therefore *Latria*, or Godly Honour, is not due to an Image; otherwiſe, ſaith he, the Creator, and the Creature would be Worſhipped, or Adored with one and the ſame Honour: and notwithſtanding *Henricus de Gandavo*, *Petrus de Aquila*, *Johannes de Gui Verra*, *Durandus*, and other School-Doctors of your Communion, agree with *Holcot*, and their Judgment ſeems more agreeable to reaſon: yet your Author that wrote *Fortalitium Fidei*, ſaith, The common Opinion and Practice of your Church holdeth to the contrary. And one *Jacobus Payva*, a great Stickler on that ſide, with great aſſurance, writeth thus, *Non Tamen Inficiamur hac——Nos Latriæ Adoratione Chriſti præclariſſimam, Crucem colere, & Venerari:* We deny not but we do Worſhip and Adore the Moſt Noble Croſs of Chriſt, even with this Godly Honour that we call *Latria*.

Sir, Be pleaſed to take Notice that ſome of your Divines, the better to colour the abſurdity of this way of Adoration, they will in all their Writings refer the Adoration of the Thing repreſented by the Image; yet I find that *Jacobus Nauclantius*, the Biſhop of *Clugium* in *Italy*, is ſo zealous, that he tells you, That the Image, and the Thing repreſented by the Image, muſt be Worſhipped with one and the ſame Adoration. Be pleaſed, *Sir*, to obſerve his Words, which are theſe, in *Epiſt. ad Roman. Cap. 1. Ergo non ſolum fatendum eſt, fideles in Eccleſia Adorare coram Imagine, & nonnulla ad cautelam, fortè loquuntur, ſed & Adorare Imaginem, ſine quo volueris ſcrupulo, quin & eo illam, venerari cultu, quo & proto typon ejus; propter quod ſi illud habet Adorari Latria, & illa habet adorare Latria.* Therefore we muſt confeſs that the faithful People in the Church, do not only Worſhip before the Image, as ſome men uſe to ſpeak for more aſſurance, but that they Worſhip the Image itſelf, and that without any manner of ſcruple of Conſcience whatſoever: yea, and further, they Worſhip the Image with the ſame Honour, wherewith they Worſhip the Thing repreſented, as if the Thing repreſented by the

the Image be Worſhipped with Godly Honour; then muſt the Image itſelf be Worſhipped with Godly Honour. Theſe, *Sir*, are the Doctors of your Church, Men of no ſmall figure in their day. The Biſhop's Works were Printed at *Venice*, 1557; and *Pava* was Printed at *Cologne*, 1564, both allow'd, as not being againſt the Catholick Faith: From all which, what availeth your Diſtinction of *Latria* and *Dulia*? For the one by your Doctors is given to the Creature, as well as the other. Why may not the Virgin *Mary* have *Latria*, as well as a Stock, or Stone, which have Eyes and ſee not, and Hands and handle not, a Noſe and ſmell not, Ears and hear not, Feet and walk not? So that if you truſt to the Diſtinction, you will fail of your expectation, Service and Worſhip being only due to God; *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve*: hereby both *Dulia* and *Latria* applyed to God, and to none elſe; for if you compare the Text, with the Text in the Old Teſtament, *Deut.* 6. 13. you will find the word *Only* not uſed; but our Bleſſed Redeemer puts it in, to ſhew, that God, and none but him, is the Object of our *Latria* and *Dulia*, the one ſignifying Religious Worſhip, and the other ſignifying Religious Service. In the Text, if you pleaſe to conſider the occaſion that was then given to the Bleſſed Jeſus to ſpeak thoſe Words, in *Matth.* 4. our Lord was tempted by the Devil to Worſhip him, the Reply Chriſt makes is this, *Get thee behind me Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* You cannot imagine, *Sir*, that the Devil did deſire of Chriſt to pay that Service to him, which you call the ſuperiour, and higheſt Service; nor did he pretend to be God himſelf, but only his Miniſter, and enjoy what he offer'd, by the Bounty of God, and a little Religious Proſtration would have ſerved his turn; I ſay, the moſt he could appear to be, was an Angel of Light; yet Chriſt refuſed to pay to him, either your *Latria* or *Dulia*, for he ſaith, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*: where you muſt obſerve, that as the Devil had no Right to any Religious Worſhip, ſo no Creature can pretend to it, it being due to God only.

Sir, Be pleaſed further to conſider that paſſage in the *Revelations*, 19. 10. where St. *John* ſeeing an Angel, *I fell*, ſaith he, *at his feet to worſhip him, and he ſaid unto me, ſee thou do it not, I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus; worſhip God.* This St. *John* was ſo tranſported with the Great and Glorious Tidings he had received from Heaven by the Angel, he falls on his Face to acknowledge to the Angel his Joy for his News, and his Thankfulneſs to the Meſſenger; but he is forbidden, and commanded to Worſhip God; *See thou do it not, but worſhip God.* And ſee *Revel.* 22. 8, 9. *And I John ſaw theſe things, and heard them, and when I had heard and ſeen, I fell down to worſhip before the feet of the angel which ſhewed me theſe things; then ſaid he unto me, ſee thou do it not, for I am thy follow-ſervant, and of thy brethren the Prophets, and of them which keep the ſayings of this book; worſhip*

worſhip God. Hence you may ſee that the Angel forbids St. *John* Worſhipping him; nay, he chides him for offering to pay him a Religious Worſhip, σύνδουλός σου εἰμι, *I am thy Companion in* Dulia, therefore *Worſhip not me, but God,* as the only Object of Religious Worſhip, do not Worſhip me that am thy *Fellow-Servant, and Fellow-Worſhipper.*

Secondly, I pray *Sir,* be pleaſed to conſider, that the Almighty hath enjoyned us a Rational Worſhip and Service, fit for Mankind to perform, and as moſt ſuitable with the Glory of his Holy Name: but I conceive the Practice of the *Church of Rome* in this Point of Praying to Saints and Angels, to be irrational; and by your leave, let me tell you, that nothing can be more irrational, and abſurd; this I ſhall make appear in theſe two Particulars.

I. Conſider that the Saints and Angels are under an incapacity of hearing the Prayers that are directed to them; and if ſo, then, *Sir,* you will own it to be ridiculous and irrational to pray to them that cannot hear our Prayers; I remember the Scripture ſaith, *How ſhall we call on them in whom we do not believe?* I may with as much reaſon ſay, *How ſhall we call on them who cannot hear us?* that this is the Caſe of the Glorified Spirits, is evident, 1. Becauſe they are not Omnipreſent, they are circumſcribed and finite Creatures, and can be but in one place, at one and the ſame time. This may be affirmed with very good ground of the Virgin *Mary* herſelf, who then muſt be incapable of hearing the Prayers of One Hundred Thouſand Perſons, who it may be are Praying to her at one and the ſame time, ſome in one part of the World, and others in the other part of the World; and if ſhe cannot hear their Prayers, I cannot ſuppoſe that ſhe can help thoſe who are ſo much devoted to her Service. I pray, *Sir,* Why do we call upon the Name of the Great God? Is it not becauſe he is preſent to obſerve, and preſent to accept our Petitions, and anſwer our Suits; all Men have his eſſential Preſence, good Men have the Preſence of his Grace, which doth not only flow from his Nature, but from his Promiſe alſo. Now, how can a Saint or Angel be either preſent to obſerve, or preſent to accept of the Petitions of thoſe that make ſuit to them? That ſaying of the *Pſalmiſt* is plain, *Pſal.* 139. 7, 8, 9. *Whither ſhall I go from thy preſence? If I aſcend up to heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall uphold me.* Now, *Sir,* if God be in Heaven, Earth, Sea, Hell, and fills all Places with his Preſence, this ſhews him an Omnipreſent Being. Now produce as much of the Mother of Jeſus, or of any of the Saints and Angels, and we will joyn with you in making our Addreſſes to them; but this cannot be ſaid of any Saint or Angel whatſoever, therefore, How can they hear? How can they help? And if they can neither hear, nor help, what reaſon have we to pray unto them? 2. As they are not Omnipreſent, ſo they are not Omniſcient; for ſuppoſe they

they could hear what Men do or ſpeak, yet they cannot underſtand what they think; if we could imagine that they could hear us, what our Mouths do utter, yet we cannot imagine that they know the Secrets of the Heart. Now, *Sir*, the greateſt part of our private Devotions are mental, they are *conceptus Animi*, ſuch as are conceived in our Hearts and Minds; nay, *Sir*, let me tell you, that our moſt acceptable Prayers, many times conſiſt of thoſe Sighs and Groans which cannot be utter'd; and if you will make the Saints and Angels privy to theſe, it is to give that to them, which is only due to God; ſee what *Solomon* ſaith, the 2 *Chron.* 6. 30. *Thou only knoweſt the hearts of the children of men*: there was no Man, nor no number of Men but will ſay that ſuch Knowledge was too painful, and too wonderful for them: in a word, *Sir*, you well know, that to ſearch and try the Heart is an incommunicable property and perfection of Almighty God.

It hath been, *Sir*, a Queſtion among the Divines of your Church, *Whether the Saints in Heaven have any knowledge at all of our Human Actions, and Affairs on Earth?* but I think the Scriptures are as full as may be to the contrary, (*viz.*) That they have no knowledge of our Affairs or Actions here upon Earth, ſee *Iſai.* 63. 16. *Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not*: and ſee the 22 *Kings* 20. *Thine eyes ſhall not ſee all the evil that I will bring upon this place: for I will gather thee to thy Fathers, and thou ſhalt be gather'd in peace*: this was a Promiſe made unto *Joſiah*: ſo take notice of *Job*, who tells you, that ye know not what is done after their death; *Their ſons may come to honour, and they know it not; and they are brought low, and they perceive it not of them.* From all which you may eaſily conclude, that there can be no Man, whether good or bad, that can tell any thing of earthly Tranſactions, after they are departed this Life.

This I may aſſert with the greateſt aſſurance, that the Saints have no ſuch knowledge as is neceſſary in this caſe, they can neither know, nor underſtand the Prayers that Men offer up to them, nor (which is alſo highly neceſſary) with what Mind they offer their Prayers, whether in ſincerity, or in hypocriſie. I pray call to mind what St. *Auguſtine* ſaith, *Mortui neſciunt, etiam Sancti quid Agant Vivi, etiam eorum filii.* This was the Opinion of that Great and Learned Doctor and Biſhop of the Church of God, and it is ſo plain a Truth, that whatſoever ſhall be brought in to ſay in contradiction to it, it will be ſcarce received for a Catholick Verity, in the Church of God.

But, *Sir*, how can we expect any ſatisfaction from you, when your Divines are to this day divided about that matter, and can neither ſatisfie themſelves, nor one another, how the Glorified Saints come to have knowledge of our Supplications, and Prayers: you know that many nice and curious Queſtions have been argued in our Schools, amongſt many Learned Men, for at leaſt Six Hundred Years, *Pro* and *Con*, with-

without any ſatisfactory Determination, as *Gratian Gloſs*, in 13 *Qu. de Mortuis*, and St. *Auguſtine* in his Tract, *De cura pro Mortuis*, they have all left the matter in doubt, *As whether the Souls of thoſe to whom they Pray be preſent, or abſent? If they be preſent, whether they be preſent actually or virtually? If they be abſent and have Information from others, then whether it be from the Angels, or from God himſelf, and if it be from God, then whether it be by particular Revelation from him, or by the Beatifical Viſion of him.* Thus, *Sir*, you know it hath been inquired into, and debated amongſt your own Doctors; one hath determined one way, and another hath determined another way, and there is not yet to this day, any Catholick Determination made of any of thoſe Queſtions: 'tis true, they all agree that they are made acquainted with the Prayers, or elſe in vain they would be Invocated; but how they come by this knowledge, *Non convenit inter Omnes*, ſaith your *Pinello*, all are not agreed about it.

Some of your Divines that have been very fanciful, have been taken with the Notion of a Looking-glaſs in the Face of God, wherein thoſe bleſſed Spirits have an exact and full view of all things paſt, preſent, and to come: the Notion is pleaſant, and 'tis pity you have not had the good fortune, to beget a firm belief amongſt thoſe of your own Church, of this Point; for ſince this Looking-glaſs was broken in pieces, even in your own Church, there hath been ſome of your own Doctors, who could ſee nothing in it, but the Folly and Raſhneſs of thoſe who firſt invented it, without any Warrant from the Word of God, *Cajetan*, *Gabriel Durandus*, *Scotus*, *Occam*, and many other great Names, think themſelves no whit obliged to this imaginary Glaſs; for they were then ſatisfied of the vanity of that Imagination; nor will the Text, *In thy light, we ſhall ſee light*; nor will that Saying, *Qui videt videntem omnia, is Videt omnia: He ſeeth all things, that ſeeth him who ſeeth all things*: eſtabliſh the belief of it: For, *Sir*, if it were ſo, he that ſees God, ſeeth whatſoever is in God, and whatſoever God ſeeth. Then the Angels that always behold his Face, and look up to this Glaſs, would have never ſtooped down to pry, as they did, into the Myſteries of the Goſpel, and needed not be informed by the Church, about the manifold Wiſdom of God; then would they not be to ſeek, concerning any future Events, no, nor be ignorant of the Day and Hour of the laſt Judgment. I ſhall conclude this with the Saying of St. *Auguſtine*, in his Diſcourſe, *De cura pro Mortuis*; *If* (ſaith that Father) *ſo great and famous Patriarchs as* Abraham *and* Jacob, *did not underſtand how the World went with their Poſterity, how then can it be, that the Dead ſhould at all take Notice of the Living, or intermeddle with aſſiſting them.* That is, they neither know their Wants, nor can they give them any aſſiſtance; Why then we ſhould make our Prayers to them? I hope, *Sir*, you will give a Reaſon: for at the preſent I am to ſeek.

Thirdly, It is, *Sir*, in the third place, highly deſtructive to the Mediation of Chriſt. It deſtroys both his Glory and Power, as a Mediator between God and Man. Our Divines have from the Scriptures ſatisfied thoſe, over whom they by the Holy Ghoſt were made Overſeers; and by our knowledge we have of the Scripture, we are convinced that we have no other Mediator, or Interceſſor, by whom we may have acceſs to God, but *Jeſus Chriſt*, in whoſe Name alone all things are obtained at the hands of his Eternal Father: therefore we are much concern'd at the Vanity and Superſtition we ſee in your Churches, not only that your Mediators are without number; though you know well, *Sir*, that St. *Paul*, in the 1 *Tim.* 2. 6. ſaith, *There is but one Mediator between God and Man, the Man Chriſt Jeſus*.

Your Divines give it for granted, that there is but one Mediator of Salvation; but there are many Mediators of Interceſſion: And thus with this fond Diſtinction they convey themſelves away, as if they had ſufficiently acted their part. But, *Sir*, be pleaſed to tell us, that ſince you own that Chriſt alone is the Mediator of Salvation, why do you pretend to call upon the Virgin *Mary*? *Salva omnes qui te glorificant: Save thou all thoſe that glorifie thee.* Here you intrude upon the Office of our dear Redeemer, and make the Holy Virgin not only Mediator of Interceſſion, but alſo of Salvation; for by your Prayers, and by the Practice of the *Church of Rome*, even contrary to your own Diſtinction, you deſire Salvation of our Lady, and ſo make her a Mediator, not only of Prayer, but of Salvation. You ſhift off this, and ſay, That when you ſay, *Save us*, you mean no more, but, *Pray for us, that we may be ſaved*; but this is but ſhifting: for you ſhift from Saving to Praying, and from Praying to Saving, at your pleaſure: but if you crave nothing from the Mother of Jeſus, but only her Prayer, or Interceſſion, I pray, *Sir*, what is the true meaning of theſe Words, *Meritis & precibus ſuæ piæ Matris* here, are not only Prayers, but alſo Merits. You ſtill ſay, that the only thing you crave from the Virgin, is her Prayers; What then will you do with thoſe Words ſo often mentioned in your Offices? *Monſtra te eſſe Matrem: Shew thy ſelf to be the Mother*, and let him know it: that is to ſay, *Command him, he is thy Son.* I pray obſerve, a Command cannot be Prayer, Merits cannot be Prayer, nor Salvation cannot be Prayer. But, *Sir*, why ſhould your Divines ſtand upon this Diſtinction? ſince a fictitious Author that carryeth the name of *St. Ambroſe*, *in Serm. 6. de S. Margareta*, writ thus, *Reddere debemus ſanctis honorificentiam qui nobis ſalutem profuſione ſui ſanguinis pepererunt, qui tam ſacra Hoſtia pro noſtra propitiatione domino ſunt oblati.* We muſt yield honour unto the Saints, who have procured Salvation for us by the ſhedding of their blood, who alſo were offered up unto the Lord ſo holy a Sacrifice for our Salvation. If we have Salvation in and by the blood of the Saints; then is not our bleſſed Lord the only Mediator of Salvation. Therefore Sir, how ſhall this be reconciled to your

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Doctrine? or how will you reconcile your Doctrine to this of your young St. *Ambroſe*? for you ſay, that Chriſt himſelf is the only Mediator of Salvation, and your Author ſaith, that Salvation is procured by the blood of the Saints, alſo by which you may perceive your diſtinction will not ſerve your turn upon any terms whatſoever.

Therefore Sir, give me leave to offer this to your conſideration; that the end, and office of Chriſts Mediation of Interceſſion, as alſo of Salvation, is to reconcile us to God, and to procure us Mercy, which Chriſt performeth; for he reconcileth us to God, he preſenteth us unto the Throne of Grace; and therefore as St. *Paul* ſaith, *Rom.* 8. 34. *That he is at the right hand of God, and maketh Interceſſion for us, and that there is one Mediatour between God and Men, the Man Chriſt Jeſus,* Tim. 2. 5. I confeſs that God hath commanded his Saints and Servants to Pray one for another; but St. *Paul* never commanded the People to Pray to Saints. I pray take notice of the words of St. *Auguſtine, Paulus non facis ſe Mediatorem, inter Populum & Deum, ſed Rogat ut pro ſe orent Invicem, omnia Membra Corporis Chriſti*: *Paul* maketh not himſelf a Mediator between God and the People, but requireth that they Pray one for another, they being all the Members of Chriſt's Myſtical Body, *Aug. Epiſt. Parmen.* Lib. 2. Cap. 8. And of St. *John* he ſaith, *Si Johannes ita diceret, hoc ſcripſi vobis ut non peccetis, & ſiquis peccaverit Mediatorem me habetis, apud Deum, & ego, exoro pro peccatis veſtris. Sicut Permenianus quodam loco Mediatorem poſuit Epiſcopum, inter Deum, & Populum, quis eum ferret bonorum, atque fidelium, Chriſtianorum? Quis ſicut Apoſtolorum, Chriſti & non ſicut Antichriſtium intueretur?* If St. *John* would ſay this, I have written unto you, that you ſin not; and if you ſin, you have me your Mediator before God, and I will intreat for your Sins. As *Parmenian* the Heretick, in a certain place, made the Biſhop a Mediator between God and the People: What good and faithful Chriſtian could abide him? Who would look upon him as the Apoſtle of Chriſt, and not rather think him to be Antichriſt? Thus you may ſee that it is repugnant to the Sence of St. *Auguſtine*, and other of the Doctors of the Church. *That Chriſt is the only Mediator of Salvation, and that he is not the only Mediator of Interceſſion*; for whoſoever takes that upon him is Antichriſt, St. *Paul* himſelf not aſſuming to himſelf the Office of a Mediator, Why ſhould we without any juſt ground judge and deem him ſo? ſince no Man can take this honour to himſelf, unleſs called of God, as was *Aaron* to this High-Prieſthood of Interceſſion, which the Bleſſed Lord himſelf did not take upon him till he was thus called; ſo that you may plainly ſee that St. *Auguſtine* is as poſitive as may be, that no Man can be a Mediator of Interceſſion, but Chriſt himſelf alone, who ever liveth to make Interceſſion for us; and your young St. *Ambroſe* he ſaith, *That Chriſt is not alone the Mediator of Salvation*: Therefore, what is become of your Diſtinction of his being the only Mediator of Salvation, but not the only Mediator of Interceſſion?

ſion? And, by the by, be pleaſed to obſerve, that *Parmenianus* the Heretick, againſt whom St. *Auguſtine* wrote, never thought that the Biſhop was a Mediator of Salvation; and yet St. *Auguſtine* ſaith, That if St. *John* would have ſaid ſo much of himſelf, (*viz.*) That he had been a Mediator of Interceſſion; he had not been the Apoſtle of Chriſt; but rather ſhould have been judged, and taken for Antichriſt. This, *Sir*, I humbly conceive, is worthy of your Conſideration: And I hope that you will not for the future, rely much upon that Diſtinction.

I muſt mind you of that Saying of the Prophet, *Where are thy Gods that thou haſt made thee? Let them ariſe, if they can ſave thee in the time of thy trouble: for according to the number of thy Cities, are thy Gods, O Judah*, Jer. 2. 28. chap. 11. 13. *And according to the number of the Streets of Jeruſalem, have you ſet up Altars to the ſhameful Thing, even Altars to burn Incenſe unto Baal.* So you have your innumerable Company of Saints, to whom ye erect Altars; inſomuch, that thoſe of your Communion cannot tell to which Saint it were beſt to turn them firſt: yet you have aſſigned every one of them their Office, and direct your Diſciples what things they ought to ask, and what to give, and what to bring to paſs, under their reſpective Protections, without any manner of Warrant from the Word of God. But, *Sir*, be pleaſed to underſtand me, I do not apply theſe falſe Gods to the Saints, for that would be Blaſphemy, and it were to call them Idols, which is abſurd, ſeeing that they ſee the Face of God evermore, and are with God in Glory; but in reſpect of thoſe horrible Abuſes, and vain Fancies of thoſe of your Communion, the words of the Prophet may be juſtly applyed: for you in your Imagination of the Saints of God, you have made Idols, and have ſo multiplied and increaſed the ſame, that the number of them have exceeded the number of your Cities and Towns: But, *Sir*, if you will give me your patience, I will ſhew you that an eminent Light in the Church of God, did apply theſe very words of the Prophet, unto the Bleſſed Mother of Jeſus, being then abuſed moſt Idolatrouſly by the Hereticks *Collyridians*, in the ſame manner as you abuſe her, and other Saints now, even to the higheſt Idolatry; it was the old Father *Epiphanius*, Lib. 3. *Hæres* 79. *Nequis comedat de Errore qui eſt propter Sanctam Mariam, tam & ſi enim pulchrum ſit lignum, tamen non eſt ad Cibum, & ſi Pulcherrima eſt Maria, & Sancta, & Honorata, at non ad Adorationem. Hæ vero Mulieris colentes Mariam, rurſus Renovant fortunæ mixturam, & præparant Menſam Diabolo, non Deo, quemadmodum Scriptum eſt paſcuntur cibo impietatis, & rurſus & Fœminæ terunt Pollinem, & Filiis colligunt Ligna ut faciant Placentas Oleo ſubactus Reginæ Cæli: Compeſcantur Jeremia; tales Mulieres ne turbant Orbem Terrarum; ne dicant Honoramus Reginam Cæli:* Let no Man feed upon this Error, touching St. *Mary*; for though the Tree be fair, yet is not the Fruit to be eaten; and though *Mary* be Beautiful, Holy, and Honourable, yet is ſhe not to be Adored: But theſe Women Worſhipping St. *Mary*, run again to the

the Sacrifice of Wine mingled in the Honour of the Goddeſs *Fortune*, and prepare a Table for the Devil, and not for God, as it is written in the Scriptures, they are fed with the meat of wickedneſs: and again, their Women boult flower, and their Children gather ſticks, to make Cakes in honour of the Queen of Heaven: therefore let ſuch Women be rebuked by the Prophet *Jeremiah*, and let them no more trouble the World, and let them not ſay, We worſhip the Queen of Heaven.

Here you may ſee, Sir, that theſe words were ſpoken of the filthy Idols of the Heathen, and by this holy Father applied to the Mother of our Lord; not to deface that bleſſed Woman, but to declare the fond Errours of thoſe Hereticks, what is done leſs to that great Saint in thoſe Countries that pay Obedience to the Church and See of *Rome*, than theſe Hereticks did, of whom this holy man thus complaineth? Do you not offer to her Candles, Incence, Garments, Jewels of Silver, and Jewels of Gold? Are not, by pretence of Worſhip, your Churches inriched? And all this you do, becauſe you ſay, *She is the great Mediator of Interceſſion.* But you pay the ſame Homage to her (if not more) as you do to her Son the Redeemer of the World. You pray to her to ſave and defend you in Body and Soul, now and in the hour of death: for you call her, *The Queen of Heaven, the Lady of Angels*; you ſay to her, *Command thy Son, ſhew thy ſelf to be a Mother.* Your Cardinal *Bembus* telleth the Virgin, *Dominam & Deam Noſtram, Bemb. in Epiſt. ad Carolum 5. Ambroſius Catharinus*, one of the Council of *Trent*, *Seſſ.* 2. calleth the Virgin, God's Fellow; *Fideliſſima ejus Socia. Nicholaus Cuſanus*, a Cardinal of *Rome*, ſaith, *Excitat. Lib.* 8. *Hoc cedit ad Laudem dei & Virginis Mariæ Matris, quod ipſe ſuo principatu Authoris mortis nullo unquam tempore fuit non indiguit virgo Liberatore, qui ipſam abſolveret a ſententia in Adam & in poſteros, Lata, Maria non eſt deleta de Libro Mortis, quia nunquam in eo ſcripta fuit.* This thing turneth to the praiſe of God, and of the Virgin *Mary* the Mother, that ſhe never was at any time under the power of the Author of Death; that Virgin needed no Deliverer, that ſhould ranſom her from the Sentence pronounced againſt *Adam* and his Poſterity. *Mary* was never razed out of the Book of Death, for ſhe was never written in it. When our Nation did profeſs the Romiſh Religion, I meet with a Council held at *Oxford*, where the Name of Chriſt is quite left out, and *Mary*'s Name put in; for thus it beginneth: *Authoritate Dei Patris, & Bæatæ Virginis, & omnium Sanctorum;* By the Authority of God the Father, and the Bleſſed Virgin, and of all Saints.

Do you not in your Offices call her *Mediatrix* and *Redemptrix*? Why then do you ſhuffle off your Hearers with this diſtinction, that Chriſt alone is the Mediator of Salvation, and that the Virgin and Saints are only Mediators of Interceſſion, and not of Salvation? I would once more pray you to obſerve how you contradict your own Doctrine left by men, whoſe Authority was not to be queſtion'd by any that did ſucceed them. If your St. *Ambroſe* ſaith true, *The Saints by ſhedding their Bloud*

Blood did purchaſe Salvation for us, how comes it to paſs that they are not Mediators of Salvation? But if they did not purchaſe Salvation for us, I pray how comes it to paſs that they are Mediators of Interceſſion? When did this Prieſthood of theirs commence? When did God ſay to any one of them, *Thou art my Son, this day have I begotten thee?* The Saints did not glorifie themſelves to be made Prieſts, nor did God call them to that Prieſthood that ſhould intitle them to ſuch a Mediatorſhip that you would put upon them; and Chriſt himſelf had not glorified himſelf to be made an High-Prieſt, but God glorified him, and ſaid, *Thou art my Son, this day have I begotten thee*, Heb. 5. 8. From all which, Sir, we may conclude, that if your Doctors are in the right, your *Ambroſe*, and your *Bembus*, and your *Ambroſius Catharinus*, your *Cuſanus*, if they be in the right, and your Offices, the which I have by me, are in the right, then the Virgin *Mary* and the reſt of the Saints, are Mediators of Salvation, as well as Jeſus Chriſt; and upon that conſideration you muſt part with your fond diſtinction between being a Mediator of Salvation, and of Interceſſion. Now if it be true, that none ever arrived to that Prieſthood but Chriſt himſelf, who was called of God, as was *Aaron*, *Heb.* 5. 7. and he took not the Office upon him, till God did ſo call him; then how dare you thruſt this Office upon them, which is only due to Jeſus Chriſt? And becauſe he is the Great High-Prieſt and Apoſtle of our Profeſſion, the Angels of God are commanded to worſhip him: And till you prove the Saints to be ſuch, you muſt pardon us, we will pay them no Worſhip; we do praiſe God for them, but we will not pray to them.

Sir, I know you make a great account of the Virgin *Mary*, upon the conſideration that ſhe was the Mother of our Lord: It was a great Honour and Grace that God Almighty conferred upon her, and therefore you run into thoſe extravagant ways of worſhipping her. Truly I, with very good aſſurance, do affirm, that it is a greater Honour to be a Child of God, than to be the Mother of Jeſus Chriſt. Obſerve what St. *Auguſtine* ſaith, *Beatior ergo Maria fuit percipiendo fidem Chriſti, quam concipiendo carnem Chriſti: Materna propinquitas nihil Mariæ profuiſſet, niſi felicius Chriſtum Corde quam Carne Geſtaſſit.* *Mary* was more bleſſed in that ſhe received the Faith of Chriſt, than that ſhe conceived the Fleſh of Chriſt: Motherly kindneſs could have done *Mary* no good, unleſs ſhe had born Chriſt more bleſſedly in her heart, than ſhe bear him in her fleſh, *Aug. de Sancta Virginitate*, cap. 3. Again, he ſaith, *Mater mea quam appellaſtis fœlicem, unde fœlix eſt, quia verbum Dei cuſtodivit, non quia in illa verbum caro factum eſt.* My Mother whom ye have called bleſſed, therefore is bleſſed, becauſe ſhe hath kept the Word of God, not becauſe the Word in her was made Fleſh, *Aug. in Joh. Tract.* 10. To the words of this holy Doctor give me leave to joyn the words of Chriſt himſelf, in *Luke* 11.27,28. *And it came to paſs, as he ſpake theſe things*, that is, while he preached to the people, *a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bear thee, and the paps which thou*

thou haſt ſucked. But he ſaid, *Yea, rather bleſſed are they that hear the Word of God, and keep it.* I pray you to obſerve the words of *Epiphanius, Lib.* 3. *Hæreſ.* 79. *con. Collyridianos, Chriſtus dixit quid mihi, & tibi eſt mulier? nondum venit hora mea, quin non putarent aliqui magnis eximium eſſe Sanctam Virginem, mulierem eam appellavit voluti prophetans quæ eſſent futura interra ſectarum & Hæreſeon genera ut ne aliqui nimium admirari Sanctam in hanc Hæreſim ejuſque deliramenta delebantur eſt enim Ludibrium tota Res, & Anicularum fabula, & ut ita dicam tota Hæreſis tractatio. Chriſt ſaith unto his Mother, Woman, what have I to do with thee? my hour is not yet come.* Leſt any man ſhould think the Virgin *Mary* was of greater Excellency, he called her Woman; as it were propheſying of the kinds of Sects and Hereſies that were to come into the World, leſt any man, having too great an Opinion of that holy Saint, ſhould fall into the Hereſie and the Dotage of the ſame: for indeed the whole matter is but a Mockery, and Old Wives Tale, and truly to ſay nothing elſe but the handling of an Hereſie. You ſee St. *Epiphanius* his Judgment of the Worſhip that is due to the Virgin *Mary.* We do not find him to call her Redemptrix or Mediatrix; he takes no notice at all of that, but in plain words tells you, that ſhe is not to be worſhipped: Now if ſhe had been in any ſence a Mediator, ſhe would have had ſome title to be worſhipped and adored.

In ſhort, Sir, you can never prove her, in any caſe whatever, to be a Mediator. Then do you not do the greateſt affront and contempt to Jeſus Chriſt, by applying your ſelves to her as a Mediator, or to any other Saint whatſoever? Do you not in your Offices pray to them all, that they through their merits would obtain for you life everlaſting? But, Sir, to be plain with you, it is neceſſary that you conſider that there are, as the effects of Chriſt's death for us, three great Products, which are the Rule and Meaſure of our Prayers, and of our Confidence. 1. Chriſt's Merits. 2. His Satisfaction. And 3. His Interceſſion. By theſe three we come boldly to the Throne of Grace, and pray to God through Jeſus Chriſt: But if we pray to God through the Saints too, and rely upon their Merits, Satisfaction, and Interceſſion, do we not make them equal to Chriſt in the great Office of his Prieſthood? You know very well that this is the publick avowed Practice of the Church of *Rome*, to rely upon the Saints Interceſſion, to be made valid by the Merits of the Saints, together with their Satisfaction: for if by the ſhedding of their Bloud for the Church, they purchaſed Salvation for the Church; then by ſhedding their Bloud for the Church, they made ſatisfaction for the ſins of the Church: So that you make the Virgin *Mary* and the Saints equal, if not ſuperiour to Chriſt, in the great Work of obtaining Salvation for us. Give me leave, Sir, to put you in mind of ſome of your Prayers that have been uſed, and whoſe uſe ſtill continues in your Church. In the firſt place, take notice of a Prayer to one *Etheldred* an Engliſh Saint, in theſe words: *Look, O moſt gracious Virgin, upon our Troubles*

which

*which we moſt deſervedly ſuſtain, and by the Merits and Interceſſion of thy Holineſs, both appeaſe the Anger of the Judge, whom we have offended, and obtain that Pardon which we have not deſerved. Sacrum Breviary, fol.*100. In the Office of the Hours, as it is uſed at *Rome: Omnes Sancti, & Sanctæ Dei, ſubvenite mihi, & ut per merita veſtra per venire valeam ad eternæ beatitudinis Patriam.* There is another Prayer in the Roman Breviary, directed to St. *Jude*; in Engliſh it is thus: *We pray thee, O St.* Jude *the Apoſtle, that by thy Merits thou wouldeſt drive me from the cuſtom of my ſins, and ſnatch me from the power of the Devil, and advance me to thy inviſible power.* I pray conſider another Prayer in your Offices, for the *Sunday* before the Aſcenſion of our Lord, made to St. *Mary Magdalen*, in theſe words: O Mary Magdalen, *hear our Prayers, which are full of Praiſes, and moſt clemently reconcile this Company unto Chriſt, that the Fountain of Supream Piety, who cleanſed thee from thy ſins, giving pardon, may cleanſe us who are his Servants and thine.* But above all, ſee that excellent Prayer to St. *Becket*, whoſe Bloud ye have ſuppoſed to be as ſoveraign as the Bloud of the Son of God. 'Tis not enough to pray as you do, that by his Merits and Prayers you may be deliver'd from Vice to Virtue, and from the Priſon to the Kingdom; this you hope for from the more ordinary Saints: but as for St. *Thomas* of *Canterbury*, you pray, *That by his Bloud you may climb to Heaven, as he hath done before you.* Now do you judge in your own Conſcience, Whether this and all your Saints be not made equal to Chriſt? and whether you do not make them Mediators of Salvation, as well as Interceſſion? And more than all this, one of your own Doctors tells us, *That the Interceſſion of the Saints is more available, than the Interceſſion of Chriſt; and that as Chriſt wrought greater Miracles by his Saints, than by himſelf, ſo oftentimes he ſheweth the force of their Interceſſion, more than his own.* This Doctor of yours put a Queſtion, *Whether it is better to pray to God through Chriſt alone, or thro' the Saints?* which Queſtion he determineth, *That it was better to pray to God through the Saints.* So that by the Doctrine of your Learned men, you may, nay you ought to go to God through the Merits, Satisfaction, and Interceſſion of the Saints; ſo that there is nothing remaining of the Honour due to Chriſt our Saviour, and our Confidence in Him, but the ſame in every kind is by your Church imputed to the Saints: therefore the Being and Oeconomy of Chriſtianity is deſtroyed by theſe Prayers, and the People are not, and cannot be good Chriſtians in theſe Devotions; and what hopes are laid up for them who Repent to no purpoſe, and pray with derogation to Chriſt's Honour, is matter of deepeſt conſideration: Therefore our Church will take care that her Members may not be ſeduced with little Tricks and Artifices, of uſeleſs and laborious Diſtinctions and Proteſtations againſt Evidence of Fact. Therefore, Sir, you ought, with Fear and Trembling, to conſider what God ſaid by the Prophet; *My people have done two great evils, they have forſaken me, the living fountain,* (that is, the ſtrong and living God) *and have digged to themſelves*

themſelves ciſterns (that is, little phantaſtick helps) *that hold no water, that give no refreſhment*, Jer. 2. 13. Or as St. *Paul* expreſſeth it, *They worſhip and invocate the Creature*, παρὰ τὸν κτίσαντα, *beſide the Creator*: ſo the word properly ſignifies, and ſo it is uſed by the Apoſtle in other places, 1 *Cor.* 3. 11. and *Gal.* 1. 8. But to conclude this Head, I beſeech you, Sir, to remember the words of St. *Auguſtine*: *Tutius, & jucundius loquar ad meum Jeſum, quam ad aliquam Sanctorum Spirituum Dei*: I can ſpeak more ſafely, and more cheerfully to my Jeſus, than to any of the Saints and Spirits of God, *Lib.* 1. *Cap.* 2. *De Viſitatione Infirmorum.* For that Holy Father knew that Jeſus was the only Mediator, and it was highly tending to the prejudice of Chriſt's Prieſthood, who only ever lives to make Interceſſion for us, to pray to any of the Saints.

Fourthly, You know, Sir, that Chriſtians are every-where exhorted to flee from Idolatry, and to keep themſelves from Idols: for this I ſhall not need to uſe many Arguments, to ſatisfie you or any man; therefore we cannot conſent to your Practice of Praying to Saints and Angels, becauſe it is Idolatry. I confeſs this is, and hath been a Charge which none of your Communion could bear, but have been, and are ſtill highly offended at it. *Any man* (ſaith a Doctor of your Church) *of common Reaſon, would think it as eaſie to prove the Snow to be black, as ſo innocent a Practice to be Idolatry.* But, Sir, I humbly conceive that Learned Perſon may be miſtaken: for it is agreed by both the Romiſh Doctors, and thoſe of the Reformed Religion, That Idolatry, in the proper notion of it, is a giving that Worſhip and Service to the Creature, which is due only to God; yea, though men worſhip God, yet if they worſhip the Creature alſo, they are Idolaters.

The holy Apoſtle reproves thoſe (*Rom.* 1. 25.) that worſhipped the Creature beſides the Creator. And this was the Idolatry of thoſe whom the King of *Aſſyria* ſent to inhabit *Samaria*. The Text ſaith, *They feared the Lord, and ſerved other or their own Gods*, 2 King. 17. 33. Now that you worſhip Saints and Angels, as well as Almighty God, is notorious enough; for you profeſs and practiſe it: and is not that a worſhipping the Creature beſides the Creator? And if to worſhip the Creature beſides the Creator, be Idolatry, how ſhall you be excuſed from the juſt Charge of Idolatry? The diſtinction that you think to help your ſelves out withal, is that of *Latria* and *Dulia*; which I think is as ill applied, as ever any diſtinction was. I confeſs, I am no Proficient in the *Hebrew*, but thoſe that are Maſters of that Tongue, tell us, there is but one word in the *Hebrew* for *Dulia* and *Latria*; but that skill I have in the *Greek*, aſſures me, that λατρεύειν and δουλεύειν are indifferently taken in the Old and New Teſtament, both for one and the ſame thing; and both applied to God, the former to him as he is Lord, and the latter as he is God, as St. *Auguſtine* ſaith, that firſt made the diſtinction: and therefore, as I ſaid before, I repeat it to you again, it was neither made by him, nor uſed by him, to juſtifie any ſuch Practice, as you maintain in

your Church. But there is another diſtinction of yours, much to the ſame purpoſe, that is of Superiour and Abſolute Worſhip, which you ſay is only due to God; and Inferiour and Relative Worſhip, which is applicable to the Creature. Now, Sir, if by Inferiour and Relative Worſhip, you mean a Religious Worſhip, as you muſt do, if you will juſtifie your own Doctrine; then give me leave to tell you, that you have no ground for this diſtinction in all the Word of God: and had the *Arians* found out ſuch a diſtinction, by its help they might have deſtroyed the force of the Apoſtle's Argument, whereby he proves the Deity of Chriſt, becauſe the Angels of God are enjoyned to worſhip him, *Heb.* 1. 6. *Pſal.* 97. 7. To this they might readily have replied, that the Text intends a Religious Worſhip of an Inferiour degree, ſuch as may be given to the moſt excellent Creature. But, Sir, you know that ſhift was not found out then; and therefore they were not able to give any anſwer, but were neceſſitated to ſilence. You muſt either prove that this diſtinction is grounded on the Word of God, or you muſt quit your diſtinction: And if you quit that, then it roundly follows, that your paying that Worſhip to the Creature, which is only due to the Creator, you bring the juſt Charge of Idolatry upon your ſelves, which we are commanded to avoid.

I beſeech you, Sir, to tell us wherein you differ from the *Gentiles* in their Idolatry: Do you not do by your Saints and Angels, as they did by their Gods? Do you not manifeſtly revive their Doctrine of Dæmons, which is foretold in Scripture, as that which ſhould fall out in the latter days, amongſt the degenerate and apoſtatizing Chriſtians? So the Apoſtle tells us, 1 *Tim.* 4. 1, 2. *That in the latter times, ſome ſhould revolt from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils or Dæmons.* Now what theſe Dæmons were, I will not pretend to inform you, but only remind you, that the Idolatry of the *Gentiles*, and their notions of *Dæmons*, is revived and re-enforced in your Church. The *Gentiles* feighned that their *Dæmons* were an inferiour ſort of deified Powers, that ſtood in the midſt between the Soveraign Gods and them. The Soveraign Gods were by them ſuppoſed ſo ſublime and pure, that Mortals could not, and might not approach; therefore they introduced this middle ſort of Divine Powers, to be as Mediators and Agents betwixt them. Theſe *Dæmons*, or Mediators, were ſuppoſed to be of two ſorts; ſome were the Souls of men deified after their death: for you muſt underſtand that the Canonization of Heroes and deceaſed Worthies, is ſomewhat older than your Canonizations in your Church, for *Rome*, whilſt it was under the Clouds of Heatheniſm, had a cuſtom to canonize their deceaſed Emperours, and they called them Divine or Saints, as well as the Church of *Rome* hath now. We read of a *Divus Auguſtus*, as well as of a *Divus Auguſtinus*.

The *Gentiles*, I ſay, had another ſort of *Dæmons*, which were more ſublime, and had never dwelt in mortal bodies, but were from the beginning

ginning always the ſame: Theſe ſecond ſort of *Dæmons* do fitly anſwer thoſe Spiritual Powers which we call Angels as the former above-mentioned ſort do to thoſe we call Saints. To theſe *Dæmons* they built their Temples and their Images, Shrines and Reliques, they worſhipped with all Religious Devotion. So that in many reſpects, the Idolatry of the *Pagans*, is a perfect Pattern of the Idolatry of your Church; the one hath great affinity with the other, and is exactly parallel with it: and your Practice of Praying to Saints and Angels, hath its Riſe and Being from the Adoration that the *Gentiles* paid to their *Dæmons*.

The *Gentiles* diſtributed Offices, and ſeveral Duties limited, and appointed to each *Dæmon*, in his ſtation and degree; which I prove out of *Auguſtine de Civit. Dei, lib.* 4. *cap.* 12. who there ſaith thus: *Varro dicebat, ita eſſe utilem cognitionem Deorum, ſi ſciatur quam quis quæ Deus vim aut poteſtatem habeat, cujuſque rei ex eo enim inquit poteremus ſcire, quem cujuſque rei cauſam Deum advocare, atque invocare debeamus, ne faciamus ut Mimi ſolent, & Optemus à Libero aquam, & à Lymphis Vinum.* *Varro* ſaid, the knowledge of the Gods is profitable, if a man underſtand what Power and Authority each God hath in every thing: for ſo, ſaith he, we may know whom to call upon, and whom to pray unto, leſt by chance we do as certain Mimi are wont to do; that is to ſay, leſt of *Bacchus*, the God of Wine, we beg Water; and of *Cymphæ*, the Goddeſs of Water, we beg Wine. Theſe things having their beginning amongſt the *Pagan* Idolaters, have ſince been brought into the Church of God, to the high diſpleaſure of Almighty God, and great ſcandal of the glorious Goſpel of his dear Son.

So all the Saints in Heaven have been appointed, each one in his Order, to his ſeveral Office, leſt any one ſhould intrude into anothers Room. Obſerve what *Antonius*, a Biſhop of your Church, (nay, if I miſtake not, he was Archbiſhop of *Florence*) ſaith in his time, He ſaw St. *Paul* and Fryer *Dominick* painted together: Under the Image of St. *Paul* there was written, *Per hunc Itur ad Chriſtum*; We may come to Chriſt by this Saint: but under the Picture of Fryer *Dominick* they wrote thus, *Sed Magis per Iſtum.* What did they mean by this, Sir, but that Fryer *Dominick*'s Office and Authority before God, was ſomewhat better and of more credit than St. *Paul*'s? You teach your People to pray to St. *Gal*, for the fecundity and health of their *Geeſe*; and to St. *Windiline*, for their *Sheep*; to St. *Antony*, for their *Hogs*; St. *Pelagius*, for their *Oxon.* Nay, your ſeveral Trades-men have their particular Saints; the Phyſicians are patronized by *Coſmus* and *Damian*, as *Æſculapius* was to the Phyſicians in the time of Paganiſm. The Heathens were wont to invok *Lucina*, in the Pains of Child-birth; but you do judge St. *Margaret* the better Midwife, and therefore you pray to her.

The *Pagan* Sea-men, they called upon *Neptune*; but your Church judgeth St. *Nicholas* to have as much or more power than he: therefore

your Sea-men call upon him. Your Painters have St. *Luke* for their Patron; and the *Pagan* Painters had *Appelles* for theirs. Your Porters have *Goalus*: And the Hunts-men, *Euſtachius*. Your Curtezans have St. *Affra*, and St. *Mary Magdalen*. You, I ſuppoſe, know who was the Patroneſs of the *Pagan* Ladies of Pleaſure. The Heathens did rely upon their particular *Dæmons*, for the cure of ſeveral Diſeaſes; and you rely upon your particular Saints. St. *Sebaſtian* and St. *Roch*, have a ſpecial priviledge to cure the Plague; St. *Petronilla*, the Fever, with the help of St. *Sigiſmund*; St. *John* and St. *Bennet* the Abbot, to cure Poyſon; St. *Apolonia*, the Tooth-ach; St. *Oliva* ſore Eyes; St. *Apollinarius*, the French-Pox, for he had got that Employment ſince the diſcovery of the *Weſt Indies*: St. *Vincentius* hath a ſpecial faculty of reſtoring ſtoln Goods; and St. *Liberius* doth infallibly cure the Stone; and St. *Felicitas* will give the Teeming Mother a fine Boy. It is ſtrange, that if nothing but the Interceſſion of theſe Saints were intended, that they cannot as well pray for other things as theſe; or that they have no Commiſſion to ask of thoſe any thing elſe. I pray, Sir, compare your Readings together, and ſee whether or no the Heathens had not their particular Gods for theſe things, to whom they did pay all Worſhip, and therefore were charged by God himſelf with Idolatry, and their Gods were termed Idols; and the reaſon why they were Idolaters, was, becauſe they gave Worſhip to their Gods, which were but Creatures, which was only due to the Creator.

You may ſay, Sir, that theſe *Dæmons*, or Inferiour Deities of the Heathens, were the Souls of wicked men and Devils; whereas thoſe that are invocated and adored by us, are the Spirits of juſt men and Angels. And as to the diſtributing to every Saint his peculiar Office, we are not tyed to defend the Superſtitions of the Vulgar, or the Abuſed. To this, Sir, I muſt reply, and tell you, We do not think you lie under any ſuch Obligation; but you are bound to inform the Abuſed, and to reprove this notorious Idolatry, as all the Miniſters of Chriſt, and Stewards of the Myſteries of God, do in the Reformed Churches, and declare againſt ſuch Abominations. I confeſs, the *Tridentine Chapter* very zealouſly forbids all Superſtitions, but wiſely forbears to tells the World what is Superſtition, and what is not: So that the Members of your Church ſtill go on in thoſe Superſtitions and Idolatrous Practices.

Nay, every Nation hath its Saint, as *England* hath St. *George*, *Scotland* St. *Andrew*, *Ireland* St. *Patrick*, *Wales* St. *David*, *Spain* St. *James*, *France* St. *Dennis*; nay, every City, every Family, almoſt every Houſe, and every devout Perſon chuſeth his particular Saint, whoſe Altars they more devoutly frequent, whoſe Images they more Religiouſly Worſhip, to whoſe Relicks they more readily go in Pilgrimage, to whoſe Honour they ſay more *Pater Noſters*, and *Ave Maria's*, whoſe Feſtivals they more ſolemnly obſerve, ſpoyling their Prayers by their Confidence in unknown

known Perſons, living in an unknown Condition, diminiſhing that Worſhip they owe to God, and that Honour they owe to our Lord *Jeſus Chriſt*, and that Affiance they ought to have in God through Chriſt, and pay it to them who cannot ſave.

Give me leave to tell you, that the number of your Saints are ſo many, that your People can ſcarce tell, which Saint to turn himſelf to firſt; and if you will take the Authority of a Writer of your own Church, you will find that your Church have been ſo far from correcting of the Superſtition, and Idolatry of the Common People, and the abuſed Zealots of your Communion: for *Iſuardus* a *French* Monk, diligently ſearching out the number of Saints, found that in every day in the year, there are more than three hundred Saints to be ſerved: ſuch a number of Saints have the Biſhops of *Rome* brought into the Church of their own Authority, whom they have Sainted partly for Favour, and partly for Money, and partly of blind Zeal, and partly for ſatisfying other Mens corrupt Affections; theſe I ſay, muſt be Worſhipped, and Prayed unto; ſo far are you from reproving Idolatry, that you incourage and promote it. Another ſaith, That from the time the Biſhops of *Rome* began firſt to Canonize, and make Saints, unto the time of *John* the two and twentieth Biſhop of *Rome*, there were Canonized five thouſand five hundred fifty five Saints; this I have from the Author *Faſciculus Temporum*. Therefore, *Sir*, you muſt confeſs the Extravagancy of thoſe who have had the Guardianſhip of the Church. It is not the fault of the People only running wilfully into ſuch Idolatrous Practices; but it is the Practice of your Church, warranted and taught by ſome of her Guides. Now, whereas, your Divines have pleaded, That the Worſhip that the Pagans give to their Gods was Idolatry, becauſe they were the Souls of wicked Men, and Devils; and that your Worſhip that you pay to Saints and Angels, cannot be Idolatry, becauſe they are ſuch.

This, I humbly conceive to be a great Miſtake, for though there be a diſparity, becauſe the Idolatry of the Pagan World, did not lie in the ill choice they made of their *Dæmons*, they Worſhipped; but in giving that Religious Worſhip to a Creature, which was due only to the Creator. Let him be a good or a bad Angel, a juſt or a wicked Perſon ſince he is but a Creature, 'tis Idolatry to offer Religious Worſhip, or to Invocate him; ſo that if it be Idolatry to Worſhip ill Men, or Devils, becauſe they are Creatures, then it is Idolatry to Worſhip good Men, or Angels, becauſe they are Creatures likewiſe. Before I conclude this Head, let me tell you the Opinion of one of your Church upon this matter, his Words are theſe: *Multi Chriſtiani in re bona plerumque peccant quod Divos, Divas que non alitur Venerantur, quam Deum, nec video in multis quid ſit diſcrimen, inter eorum Opinionem de Sanctis, & id quod Gentiles putabant de Diis ſuis: Ludvi. Not. in Aug. De Civit. Dei, Lib.* 3. *Cap.* 27. *Edit. Anno* 1596. Many Chriſtians, do for

for the moſt part tranſgreſs in a good thing, that they Worſhip Hee-Saints, and Shee-Saints, no otherwiſe than they Worſhip God: nor do I ſee in many things, wherein their Opinion of the Saints do differ from that which the Heathens had of their Gods. I think no Proteſtant could have ſaid more.

Sir, Let me ask you, Was it not Idolatry in the *Jews* to burn Incenſe to the Queen of Heaven? And was not God highly provoked at it? What difference is there betwixt burning Incenſe to her whom you call the Queen of Heaven, and the *Jews* burning Incenſe to the Queen of Heaven, which is termed Idolatry? Is not this your Practice to this day? And if the *Jews* were guilty of Idolatry for that Worſhip, how can you expect to clear your ſelves from the ſame Charge? If they Worſhipped that which was not, and therefore were guilty of Idolatry. I pray what is your Queen of Heaven? when was ſhe made ſo? and by whom? What Text can you bring to prove any ſuch thing? Did God ever ſay to the Virgin *Mary*, (whom you call Queen of Heaven) Sit thou at my right hand? Or did he ſay, Let all the Angels of God Worſhip Her? If he did, produce your Text, and you will do much; and till then you will not eaſily perſwade thoſe of our Church, either to joyn with you in any Worſhip to the Virgin, or quit you from the Charge of Idolatry. I will leave theſe to your Conſideration, and ſo conclude this Head.

Fifthly, As your Practice of Praying to Saints and Angels, is the vileſt Idolatry, ſo it is the greateſt Blaſphemy; and from hence we conclude it to be an unreaſonable Service, and an Abomination in the ſight of God. To prove this, *Sir*, I will take notice of ſome of thoſe Prayers to the Saints, uſed in your Offices, and ſhew how you attribute that to them, which only belongs to the great God, that made the Heavens, and the Earth. You muſt know, *Sir*, that God hath ſeveral Attributes that are incommunicable; and to give theſe to any Creature whatever, muſt be the higheſt Blaſphemy againſt God.

The Council of *Trent*, I confeſs, is more modeſt than ſome of your private Doctors, but blaſphemous enough in its Determination: *C. Trid. Seſſ.* 9. *Sanctis una cum Chriſto Regnantibus, & Orationes pro Hominibus offerentibus, bonum, atque utile eſt ſupplicare, eos Invocare, & ob Beneficia a Deo Impetranda, per filium ejus Jeſum Chriſtum, qui ſolus noſter Redemptor, & Salvator eſt, ad eorum Orationes opem, Auxiliumque, Confugere*: That is the Saints Reigning with Chriſt, and offering their Prayers for Men, it is good and profitable, humbly to Invocate them; and that we may obtain benefits of God, through Jeſus Chriſt our Lord, who is our only Redeemer and Saviour, to have recourſe to their Prayers, Aid, and Aſſiſtance. In which, *Sir*, you may ſee that Council doth attribute the power of helping, and aiding Men; which only belongs to an infinite God, to the finite Creature, that is not able to help. Your Catechiſm ſet forth by the Decree of that Council, hath it thus, *Invocandi*

cendi ſunt Sancti, eo quod Salute hominum preces aſſidue faciunt, multaque eorum Merita, & gratiam, nos Deus confert beneficia, Rogati peccatorum veniam, nobis impetrant & Concilliant nobis Deus gratiam. Where the obtaining of Grace is attributed to them, which only belongs to the Interceſſion of Chriſt, as he is our great High-Prieſt that is gone into the Holy of Holies, not made with Hands, to appear in the Preſence of God on our behalf: for you ſee he is by your own Council called, *Solus Redemptor & Salvator:* and what greater blaſphemy and contempt againſt Chriſt our Lord can be committed, than to attribute that which is due to him, to any Creature; ſince that God hath given him all Power both in Heaven and in Earth, Who is he that can juſtifie the communicating and attributing this Power to another, without the juſt Charge of Infamous Blaſphemy? Give me leave to take a view of thoſe Prayers inſerted in your Publick Offices, performed in your Publick Aſſemblies, in the Breviary, or Hours of *Sarum*, which was in great Requeſt before the Reformation; wherein I find many blaſphemous Strains of Devotion, ſometimes to the whole Quire of Angels in general; ſometimes to this, or the other Angel in particular; as to *Michael, Gabriel, Raphael*, whom you dignifie with the Title of Arch-Angels; but in that, and in other Breviaries, you are more liberal of your Prayers to the Saints, though they are lower, yet your Devotion is carried much higher than to the Angels. To the Saints, *Sir*, you are more particularly directed, and to uſe the ſame ſhew of Affection which you uſe to God himſelf. In the Office of the Hours, as in uſe at *Rome*, on the Sixth Day of *June*: *Sancte Claudi! Deſolatorum, Conſolator, Captivorum Liberator, Reſurrectio Mortuorum, Lumen, Cæcorum, Auditus, Surdorum, Sanator Languidorum, Tutor Naufragantium, Via Errantium, Salus in te omnium Sperantium.* What could have been ſaid more to the Eternal God, or Chriſt himſelf? And can you ſay this to any Creature whatſoever, and eſcape the guilt of Blaſphemy? *Sir*, Conſider that Prayer in the ſame Office: *O Beati Apoſtoli Dei! Solvite me a Peccatis Defendite me a Pœnis Inferni, & de poteſtate Tenebrarum confortate me, & ad Regnum, æternum me perducite, Omnes Sanctæ Virgines Dei! adjuvate me, ut habeam bonam Voluntatem Cordis, Corporis Sanitatem Caſtitatem, & poſt Curſum Vitæ meæ, Societatem perpetuæ Beatitudinis.* Who can looſe us from our ſins, but God, through Jeſus Chriſt? Who can deliver us from the pains of Hell, but God, through Faith in the Bloud of his Son? Who can deliver us from the power of Darkneſs, but God, by the Miniſtry of the glorious Goſpel? It was great Blaſphemy in the *Jews*, to attribute the great Power by which Chriſt did work Miracles, to the Prince of Devils; and then it follows, that it is alſo Blaſphemy in our Devotions, to attribute that Power to the Creature, that belongs alone to Almighty God himſelf. But let us ſee a little more of your Devotions: In the Hours of the Bleſſed Virgin you pray thus: *O generous Mary, bounteous above all, obtain pardon for us, apply Grace unto*

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us, prepare Glory for us. Hail thou Roſe, thou Virgin Mary, Grant us to uſe true Wiſdom, and with the Elect to enjoy Grace, that we may with Melody praiſe thee; do thou drive away our ſins away: O Virgin Mary give us Joys. Theſe, and divers others like theſe, may be found in thoſe Hours of the Virgin *Mary*. I will give you another touch of this ſort of Devotion in the ſame Offices:

Reparatrix, & Salvatrix, deſperantis Animæ,
Irroratrix, & Largitrix, Spiritualis Gratiæ,
Quod Requiro, quod Suſpiro Mea Sana Vulnera,
Et da menti, te Poſcenti, Gratiarum Munera.
Ut ſim Caſtus & Modeſtus, &c.
Corde prudens, Ore ſtudens, Veritatem Dicere,
Malum Nolens, Deum Volens pio ſemper Opere.

That is, Thou Repairer, and Saviour of the diſpairing Soul, dew Giver, and Beſtower of Spiritual Grace; heal my Wounds; give to the Mind that prays to thee, the Gifts of Grace, that I may be chaſt, modeſt, wiſe in Heart, true in my Sayings, hating Evil, loving God in every good Work: and much more to the ſame purpoſe.

I do not now marvel that Biſhop *Leo* the tenth, calls her a Goddeſs; and Father *Turcelin*, one of your Order, calls her, *Divinæ Majeſtatis, Poteſtatiſque Sociam, huic olim Cœleſtium Mortaliumque Principalium, detulit ad hujus arbitrium (quo ad hominum Tutela Poſtulat) Terras Maria Cœlum, naturamque moderatur, hac annuente & per hanc Divinos Theſauros, & Cœleſtia dona largitur:* The Companion, and Partner of Divine Majeſty, and Power, to her long ſince gave the Principality of all heavenly and mortal things at her Will (ſo far as the Guardianſhip of Men requires) ſhe Rules the Earth, Sea, Heaven, and Nature, and ſhe conſenting he gives Divine Treaſure, and Celeſtial Gifts. Nay, in the Maſs-Books, Printed 1538, and uſed in the *Polonian* Churches, you call the Bleſſed Virgin, *Mary viam ad vitam, Mundi Gubernatricem, Peccatorum cum Deo Reconciliatricem, fontem, Remiſſionis Peccatorum, lumen humanum:* The way to Life, the Governeſs of the World, the Reconciler of Sinners with God, the Fountain of Remiſſion of Sins, and at laſt you Salute her with an *Ava Maria, Univerſæ Trinitatis Mater:* Hail *Mary!* thou Mother of the whole Trinity. *Sir*, you are a Man of Reading, and certainly you can never be ſuch a Biggot, as to forget your Reaſon: Is not Chriſt himſelf the Door and Way to Life? Is not he our Reconciler? Is not God alone the Governour of the World? Doth not our Creed tell us, That he is *God of Gods*, and *Light of Lights*? Is not he the Fountain of Pardon? Yea, *Sir*, he is an unexhauſtable Fountain of Remiſſion, And what greater Blaſphemy can be ſpoken, than to call her the Mother of the whole Trinity? Can you think with your ſelf, that any thinking number of the *Church of England*, or

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of any other Reformed Church, can be brought to joyn with you in ſuch irrational Practices as theſe? Be pleaſed, *Sir*, not to miſtake me, I do not pick out theſe only as the moſt ſingular, and the worſt Forms; for ſuch as theſe are very numerous, as may be ſeen in your Breviaries, Miſſals, and Hours of our Lady, and in the Roſary of our Lady, and *Litanies* of our Lady, the *Speculum Roſariorum*, the Hymns of Saints, and Portuices, and Manuals, theſe are only the Inſtances, amongſt which many others do occur. A few things I ſhall only add, inſtead of many more that might be repreſented.

1. The firſt is, that Hymn which you in your Church (for what Reaſon or Etymology I know not, and ſhould be at little coſt or trouble to be informed) calleth a *Sequence*. The Council of *Conſtance*, did to Invocate the *Bleſſed Virgin*, in the ſame manner as the Council did uſe to Invocate the *Holy Ghoſt*: they call her the *Mother of Grace, the Remedy to the Miſerable, the Fountain of Mercy, and the Light of the Church*, Attributes proper to God; and incommunicable they Sing her Praiſes, and Pray to her for Grace; they Sing to her with the Heart; they call themſelves her Sons; they declare her to be their Health; and Comfort in all Doubts; they call on her for Light from Heaven; they truſt in her for the deſtruction of Hereſies, and the repreſſion of Schiſms, and for the laſting Confederations of Peace. This Piece of Service and Worſhip, did the Prelates of that remarkable Council perform. And, *Sir*, you may know that many approved Doctors of your Church, have followed the Footſteps of thoſe Counſellours: One ſaith, *That ſhe being the Mother of God, who doth give the Holy Ghoſt, are by her Hands adminiſtred to whom ſhe pleaſeth, when ſhe pleaſeth, and how ſhe pleaſeth, and as much as ſhe pleaſeth. Bernardin. Senen. Sermon 6. Art. 1. Cap. 8.* Your Doctors have taught, and I do not believe them Changlings: *That ſhe is Conſtituted above every Creature; and whoſoever doth bow his Knee to Jeſus, doth fall down alſo and ſupplicate his Mother.* So that the Glory of the Son may be judged not to be ſo much common with the Mother, as to be the ſame. I will do your Writers no wrong, for I will ſet down the very words of *Barnerdinus Senenſis*, which are theſe: *Mater eſt filii Dei, qui producit Spiritum Sanctum, Ideo omnia Dona Veritatis, & gratiæ ipſius Spiritus Sancti, quibus vult, quando vult, quomodo vult, & quantum vult, per Manu ipſius adminiſtratum.* The other Saying hath for its Author, *Arnoldus, De Laudibus Beatæ Virginis, Conſtituta eſt ſuper omnem Creaturam, & quicunque Jeſu Curvat Genu, Matri quoque pronus ſupplicat, & filii gloriam cum Matre, non tam communem Judico, quam eandem.* But, *Sir*, to proceed, there is another Saying of *Bernardus Senenſis*: *Ipſa Dei Mater de omnipotentia filii ſui cui eſt innixa, quando vult ſibi aſſumit, de Buſt. Ma. P. 12. Ser. 2.* That ſhe aſſumeth to herſelf as much of the Omnipotency of her Son, as ſhe pleaſeth. *Damian. Serm. 1. de nat. B. V. accedit ante aurum humanæ Reconciliationis Altare, non ſolum Rogans, ſed Imperans, Domina, non ancilla*: That

she comes before the Altar of Human Reconciliation, not Interceeding only, but Commanding, as Mistress, not a Servant. A Divine of your Church that was willing to shew the strength of his fancy, tells us: *That the History of* Ahasuerus *in* Esther, *was a figure of God's bestowing half his Kingdom upon the Blessed Virgin, that having Justice and Mercy as the chiefest Goods of his Kingdom, he retained Justice to himself, and granted Mercy unto her.* Hence, if a Man find himself agrieved in the Court of God's Justice, he may appeal to the Court of the Mercy of his Mother; she being that Throne of Grace, whereof the Apostle speaketh in the *Hebrews*, chap. 10. my Author is *Gabriel Brett*, upon the Canon of the Mass, Reading 80.

Well, *Sir*, there is a Prayer to the Virgin *Mary*, in the Psalter, approved by the Doctors of the *Sorbonne*, that is well worth considering, and 'tis this, *My only Succour, my Lips are bound to publish no other Praises but thine: by thee the Head of the Serpent hath been bruised, the World repaired; thy Power is boundless; unto thee I confess my Sins, into thy Hands I commit my Soul; come unto* Mary *all ye that have thirst, pray unto her, that with her Water she will wash away the filthiness of your Sins.* This, *Sir*, is your Devotion, and how blasphemous it is, I leave to the World to judge. The latter part, I suppose, is intended for some pious Meditation, rather than a Prayer; but here you make her infinite in Power, for you say her Power is boundless; here you make her to have bruised the Head of the Serpent, which is only to be attributed to Christ Jesus; here you commend your Souls into her Hands, who are all at the disposal of Almighty God. Christ saith, *Come unto me*; but your Doctors call upon Men to come to our Lady. God through Christ hath Power to forgive Sins; but you say the Virgin *Mary* hath that Power, What can be greater Blasphemy then this? In a word, in this Prayer you give the Virgin the same Power that God himself hath; nay, some will give her more, and impudently justifie themselves therein. But at this also, I do not wonder, for your *Barnardinus* tells us, That in respect of her, God after a sort is more bound to us, then we are to him: *Propter Beatam Virginem Deus quodammodo, plus obligetur nobis, quam nos sibi.* Then again the said Writer saith, speaking to the Virgin: *Tu fecisti Majora ei qui Potens est*: she saith, He that is mighty hath done great things for me: but of her we may say, she hath done greater things that is mighty. The same Author further saith: *Though she be subject to God, inasmuch as she is a Creature; yet she is said to be superior and preferred before him, inasmuch as she is his Mother.* And is not that the reason, why ye direct more Prayers to her, than to God himself? Do you not teach your People to say ten *Ave's*, for one *Pater*? And she hath more days set apart for her, then Christ himself.

I have but one thing more to trouble you with upon this Head, and that is the Psalter of our Lady, which is made in imitation of *David's* Psalms, the Name of the great God is every-where put out, and the

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Name of the Virgin *Mary* is put in its place. You know very well who the Author is, that it was compiled by your Seraphical Doctor, *Bonaventure* Bishop of *Alba*, and Presbyter-Cardinal of your Church. You may know also the great esteem it is in the *Church of Rome*: it hath been several times Printed at *Venice*, and *Paris*, and else-where. Instead of, *In thee, O Lord*; you read it, *In thee, O Lady, have I put my trust, let me never be confounded.* Instead of, *Let the Lord arise*; it is, *Let our Lady arise, and let her Enemies be scattered.* And instead of, *O come let us sing unto our Lord*; it is, *O come let us sing unto our Lady*; *let us make a joyful Noise unto the Queen of our Salvation.* Now, whether these things can be said without horrible Blasphemy, I suppose, needs not much disputation. From all which, I must conclude, that it is irrational to practise Praying to Saints and Angels; because of the horrid Blasphemy, those that perform this Worship and Service, are guilty of.

Sixthly, The Practice of your Church, in Praying to the Saints, is irrational and abominable; because upon a due consideration of what manner of Saints you Invocate, they are such, whose Saintship, nay, whose Existence is by us justly to be question'd. I pray call to mind what *Cassander*, one of your own Church, speaketh by way of complaint, in his Chapter *De Meritis & Intercessione Sanctorum*. These are his words, *The People do now almost despise the Old Saints; and serve with more Affection the New, whose Holiness is less certain.* Yea, there are some of them, of whom we may justly doubt, whether ever they lived in the World.

I. You pray to some of doubtful Saintship, or Holiness, who instead of reigning in Heaven, it may be are frying in Hell. You, I suppose, very well know that I do not now speak without Authority; for it is a famous Saying of *Gregory* the Great, *That the Bodies of many Persons are Worshipped on Earth, whose Souls are tormented in Hell.* This is not only the opinion of one Doctor, but *Thomas* of *Aquine*, and Cardinal *Cajetan*, and others, do acknowledge that in a matter of Fact his Infallible Holiness may be mistaken; and that his Holiness may be in an Errour in this very business of Canonization. And many of your Church have taken great offence at that prostitution of Devotion, usual in your Publick Assemblies, to every upstart new Saint: Do you not in this, Worship, many times, ye know not what? Christ put the Question to the *Samaritan* Woman; give me leave to put the same to you, I pray, Who is it that you Worship? How came they to be the Objects of your Worship, and great Devotion paid to them in your Churches, after they were dead, whose Conversations were much questioned, whilst alive, against whom many Scandals were proved? How many of your Saints, *Sir*, have been made for Money? Many of them Traytors to the Government, under which they then lived. It would be an endless Task for me to make Observations upon the Lives of some of your Saints, Murderers, and common Disturbers of the Peace of Christen-

dom. *Sir*, I will inſtance in the Lives of thoſe Saints that have been of Note in the *Engliſh* Nation: The firſt Inſtance that I ſhall give you, is that of *Auſtin* the Monk, and Archbiſhop of *Canterbury*, who was ſent into this our Nation by *Gregory* the Great, and therefore called by your Church, *The Great Apoſtle of* England: this Monk, with others, were by this *Gregory* ſent into this Iſland, to turn the People to the Romiſh Religion; which *Auguſtine*, when through his pretended Holineſs, or rather Hypocriſie, had got a Party to own him, and had obtained of King *Ethelbert*, to be Archbiſhop of *Canterbury*, and Primate of all *England*; went into *Wales*, where he found many Godly, and Learned Biſhops, and Preachers of God's moſt Holy Word, which ſincerely and truly taught the Doctrine of the Scriptures, and rightly adminiſtred the Sacraments, according to Chriſt's Inſtitution; whom this *Auſtin* the Monk laboured to the beſt of skill and power, to allure from the Sincerity and Simplicity of Chriſt's Religion, unto the Superſtition and Idolatry of your Church: ſetting out that he was a Legate of the Moſt Holy Father the Pope, ſent from *Rome*; and that he was made and ordained the chief Biſhop and Primate of all *England*, and therefore he commanded them to obey him, and his Doctrine, and to receive that Moſt Holy Father of *Rome*, and his Religion: but the Godly and Learned Fathers boldly anſwer'd, That they were already true Chriſtians, and according to the Word of God they governed their Churches, therefore would neither obey him, nor ſubmit themſelves to the Authority of that ſtrange Romiſh Biſhop, nor yet receive his ſtrange Superſtitious Ceremonies; but continue as heretofore they had done, in their old way of ſerving of God. For which cauſe *Auſtin* the Monk, with his Companions departed, and being not ſatisfied with the entertainment theſe holy men gave him, he found a way to give theſe Chriſtians great trouble, becauſe they would not obey him, nor comply with the Biſhop of *Rome*'s pretended Title over them. This deveiliſh Prieſt he complained to King *Ethelbert*, that the *Britains* would neither obey him, nor any man but only the Archbiſhop of *Carleon*; which thing thus repreſented to the King, it moved him to wrath, and threatned to deſtroy them all. Writing to *Elfrid* King of *Northumberland*, that he would come to him with all the Force he could raiſe, and that he would meet him at *Leiceſter*, and from thence they would go into *Wales* and deſtroy the Archbiſhop of *Carleon*, and all thoſe who had refuſed to obey *Auſtin* and his Doctrine.

When theſe holy men heard of this, and that the two Kings, with their Armies, did approach, to the end they might deſtroy them, they ſent unto the Kings certain holy and good men, who went barefoot, and with all Humility and Meekneſs beſought them to ceaſe from ſo ungodly an Action: But theſe wicked Kings would not ſpeak to theſe holy men, but preſently order'd them to be ſlain, which was preſently done, being in number five hundred and forty, (ſome ſay eleven hundred.)

dred.) And from thence theſe Kings went to *Bangor*, in order to deſtroy all the *Britains*; but they having received notice of the intentions of theſe inſtigated Princes, they aſſembled themſelves, and raiſed all the Force they could, reſolving to fight in the defence of their Religion and Country: ſo that in the Battel King *Ethelbert* was ſlain by the juſt Judgment of God, and Kind *Elfrid* was ſore wounded in the Battel, and forced moſt ſhamefully to fly; the whole Army alſo were defeated, and almoſt all deſtroyed. Thus God gave his Servants Victory over their Enemies. *Ex Chron. Angl.*

This, Sir, is a Saint to whom great Devotions are paid by your Church, for that, as your Divines ſay, he was the firſt that brought the Faith into this Land; which is falſe, the Faith having been Received by the Inhabitants thereof many hundred yeers before he was born. But behold his Pride and Cruelty! two Vices that did rather intitle him a Devil than a Saint. His Pride is ſufficiently ſet forth by Venerable *Bede*, who tells us, That he did diſdain to riſe up in token of Reverence to ſeven Biſhops, and other Learned and Grave men of *Britain*, when they made their appearance at his Council: And becauſe of this his Pride, they would not hearken to his Demands, nor take him for their Archbiſhop; thinking that if he carried himſelf ſo inſolently to them whilſt a Stranger, what Reſpect might they hope for when they came under his Juriſdiction. His Cruelty appears in ſtirring up two Kings to commit ſuch barbarous Murders.

Now, Sir, what reaſon have we to pray to ſuch a Saint as this, that had ſtained his Life with ſuch foul Crimes as theſe? Beſides, I could never yet read of his Repentance for that Bloud which he had occaſioned to be ſhed. Nay, ſee but the old Chronicle, written in *French* above three hundred years ago by *Thomas Gray*, a Member of your own Church, you ſhall find him thus to ſpeak: Auſtin *being thus Refuſed of the Biſhops and other learned men of the* Britains, *made ſuch complaint thereof unto* Ethelbert *King of* Kent, *that he forthwith levyed his Power, and marched againſt them, and ſlew many of them moſt barbarouſly*, &c. Hereby it appears that he was not only proud, but envious, and an inflamer of Wars, and a cauſer of Slaughters; yet a Saint, and much Devotion paid to him. He did not only ſtir up War, but went in perſon himſelf in company with the Kings that made War againſt the innocent *Britains*. I ſhall be ſo far from praying to ſuch a Saint, that inſtead thereof, I and all Proteſtants muſt pray, *From ſuch a Saint, good Lord deliver us.*

Another of your Saints is St. *Anſelmn*; he is a perſon that is canonized, and by your Church he is worſhipped and prayed to: therefore I ſhall obſerve to you a little of his Saintſhip, which appeared in his behaviour to *Henry* the Firſt, his Soveraign Lord, with what Impudence, Inſolence, and Diſloyalty, did he carry himſelf to that King, till he was forced to baniſh this *Anſelmn* the Realm? and ſo he continued for

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ſome time, till the King, partly through fear of the diſpleaſure of the Biſhop of *Rome*, who was then very potent, and partly through his Zeal to the Church of *Rome*, did permit the return of this Biſhop, who when he was returned, made ſuch havock in the Church of *England*, as never the like was heard of before, and what Wars he occaſion'd, teſtifieth, that he was no Saint on Earth; I doubt therefore, the Pope could upon no terms juſtifie his being canonized; and you can by no means be juſtified in paying any Devotion to ſuch a Wretch. *Ex Chron. Angl.* p. 253.

Another of your Saints is *Thomas Becket*, whom you call St. *Thomas* of *Canterbury*. The Prayers you make to him are ſo extravagant, that fleſh and bloud is not able to bear them; they are ſo full of Blaſphemy, that it's a ſhame they ſhould be named amongſt Chriſtians; him you call a Saint and Martyr. But, *Sir*, to be plain with you, he was neither Saint nor Martyr; 'tis true, he was ſlain at *Canterbury*, but the true cauſe of his death, was his Ambition, and Vanity, and Wilful maintaining of manifeſt Wickedneſs of the Clergy, to the diſhonour of God's holy Name, as by the Writers of that time it doth fully appear; and for proof of this, I pray be pleaſed to read the Story of *Guilielmus Nubrigenſis*, that lived in the ſame Age with this high and mighty Saint of yours, who thus writeth of *Becket*: 'That *Henry* the Second took him 'into his eſpecial Favour, and being only the Arch-deacon of *Canterbu-* 'ry, made him Lord Chancellour of his Realm, and ſo treated him with 'all kind of Honour, that he ſeemed to Reign as well as the King; 'that afterwards he promoted him to the Archbiſhoprick of *Canterbury*, 'and ſent him to the Council of *Towers*, then holden in *France*; being 'there, as upon ſome remorſe of Conſcience he miſliked, and ſecretly 'refuſed the King's Gift, and reſigned the Archbiſhoprick unto the 'Pope, and received it again at his hands; and ſo he ſecretly betrayed his 'Princes Right unto a Stranger. At his return, there grew a great 'Queſtion within this Realm, touching the Prerogative of the Clergy: 'The Judges complaining that there were many Rapes, and Robberies, 'and Murders committed within the Realm, to the number of one 'hundred, by Eccleſiaſtical Perſons; and therefore made Requeſt to 'the Parliament, That ſome conſideration might be had of it; for that 'they themſelves being Temporal Miniſters, had neither Law nor Ju- 'riſdiction againſt them. As for the Biſhops (ſaith *Nubrigenſis*) whoſe 'part it was to ſee ſuch Diſorders corrected, of ſo many thouſand wic- 'ked Prieſts, they never degraded, nor puniſhed ſo much as one; for 'they (ſaith he) ſeeking more carefully how to maintain the Dignity, 'and Liberties of their Clergy, than the Correction of their Manners, 'think they do good Service to God, and his Church, if they maintain 'wicked Prieſts againſt the Government: whereby, ſaith he, it cometh 'to paſs, *That the Prieſts that ſhould ſhine as the Stars in Heaven*, having 'free liberty to do what they liſt, care neither for God nor Man; for

'redreſs

'redreſs whereof the King was reſolved to take Order by his Parlia-
'ment: all the reſt of the Biſhops, not one excepted, agreed thereunto,
'and confirmed the ſame under their Seals, only *Thomas Becket* Archbi-
'ſhop of *Canterbury*, ſtood ſtiff, and ſtout, and would not yield; after-
'wards when he ſaw the King's diſpleaſure grew againſt him, in the
'Morning before he ſhould come to make his Anſwer, he cauſed the Maſs
'of St. *Stephen*'s Office to be ſung, with this Preface, *Sederunt Princi-*
'*pes*, &c. *The Kings ſat down to ſpeak againſt me, and the wicked ſought*
'*to perſecute me.* This done, he took his Silver Croſs in his hand, and
'went boldly to the Court, but perceiving the King was much moved,
'and miſliked his ſtoutneſs, the next Night following he fled over into
'*France*, and afterwards ſought Aid of the Pope; at the laſt being re-
'conciled unto his Prince, and returning again into *England*, he brought
'with him the Pope's Suſpenſion, and thereby ſuſpended all the Biſhops
'of the Realm, and would never agree to releaſe them; by reaſon of
'which the whole Church, and Kingdom was much diſorder'd, and
'ſhortly after enſued his Death. This is the true Story of *Thomas Bec-*
ket, *Lib.* 2. *Cap.* 16.

Sir, not only *Neubrigenſis*, but alſo *Baronius*, by the account he gives of *Becket*, ſhews us, That they were both ſtrongly of the opinion that the Pope was out when he Canonized this *Becket*, and commanded the People of *England* annually to Celebrate the Day of his Paſſion, and that by Prayer to him they ſhould endeavour to merit the remiſſion of their Sins. Now Sir, this *Becket* for ought that can appear by theſe your own Hiſtorians was a proud Prælate, a Rebel to his Prince, one that had ſet the Nation in a Flame, to defend the Pope's Quarrel againſt the King, and when he dyed, was rather the Pope's Martyr, then Gods. Seeing he dyed not for the Faith of Chriſt, but for the Defence of the Popiſh Tyranny, and Uſurpation. This Sir is owned, That the People were ſo devoutly Affected to this new Saint, that in reſpect of him they had little or no Conſideration of the Bleſſed Virgin, or of Chriſt himſelf; and to incourage the Peoples Devotion, many Stories were told, and Reports made of the many Miracles that were by him wrought on them that did pray unto him.

I fear Sir, I ſhall move your Patience, I will but inſtance in one Saint more, whoſe Saintſhip I muſt call in Queſtion, ſo do all the Reformed Divines, it is St. *Francis*, the great Founder of the Order of Fryars called *Franciſcans*, he is no ordinary Perſon in your Church, you make him equal with Chriſt in his Birth, Life, Temptations, Doctrine, Miracles, and what not; This and a great deal more may be Read of him in his Book of Conformities, which was Publiſhed with Allowance in the Year 1590. of him, *Turcelline* Sings, *Qui Franciſcus erat, nunc tibi Chriſtus erit.* Your *Bonaventure* Sware at *Paris*, That it was revealed to him by Almighty God, that Saint *John* by the Angel that had the Seal of the Living God in the *Revelations*, was meant no other then this Saint *Fran-*

ciſ;

cit; yea, ſuch is your Eſteem of this Interceſſion, that ſome of you have preferred it to Chriſts, and ſay, *Chriſtus Oravit, & Franciſcus exoravit*, Chriſt hath Prayed, and *Francis* Obtained.

I pray you ſeriouſly to Read his Book of Conformities, and *Bonaventure* of his Life, and if you pleaſe, thoſe other Chronicles and Records under the Hands of Writers that were of your own Communion; then you will ſoon find that he was a ſtrange ſort of a Saint, and that he did a multitude of things that argued him deſtitute of common Sence. What can you ſay of a Man that ſhall Preach to Birds and Beaſts, and ſalute them kindly, ſaying, *Brother Bird*, and *Brother Beaſt*? How can you approve of his taking up the Lyce that were fallen from his Garments, and putting them on again, for fear of wronging thoſe Innocent Creatures? What can be ſaid for his cutting his Garments in pieces, and giving them away? What account can be given of his tumbling in the Mire? unleſs it were ſome ſignificant Ceremony; you muſt certainly have more Sence than to juſtifie his making his Crucifixes of Mortar, as Children do Babies of Dirt. What can you ſay for his making a Wife of Snow, and embracing her to Allay his Amarous and Luſtful Heat? Theſe with many more ſuch rediculous Actions ſhew him to be no Saint, but rather a Bedlam, Sick-brained Creature, What reaſon then for his being Sainted? Why ſhould he be Adored?

Sir, In ſhort, concerning the Doctrine and Practice itſelf, I may ſay to you, as our Lord ſaid to the Woman of *Samaria*, *Ye worſhip ye know not what*; ſuch are *St Fingare*, *St. Anthony* of *Padua*, *Charles Borromæus*, *Ignatius Loyola*, *Xaverius*, and many more, of whom Cardinal *Beſſarion* complains, that many of them were ſuch perſons, whoſe Lives he could not approve of, and ſuch concerning whom they know nothing but from their own parties, and by pretended revelations made to particular and Hypocondraical perſons, *In Libro de Sanctis Hibernicis*. Another of your own Writers *Auguſtinus Triumphus* affirms, that all who are Canonized by the Pope, cannot be ſaid to be in Heaven; and this is apparent beyond all diſpute; for *Prateolus* tells us, that *Herman* the Author of the Hereſie of the *Fratricelli*, was for Twenty years together honoured for a Saint, and at laſt his body was taken up and burnt, but then ſince (as *Ambroſius Catharinus* and *Vivaldus* obſerves) if one Saint be called in queſtion, then the reſt may; what will become of the Devotions that have been paid to ſuch Saints as have been Canonized for theſe laſt eight hundred years? concerning whom we can have but ſlender Evidence that they are in Heaven at all, and therefore the Cardinal of *Cambray*, *Petrus de Aliaco* wiſhes that ſo many new Saints were not Canonized.

Secondly, You Worſhip ſome Saints who are of dubious Exiſtence, as well as Holineſs, as many of your Saints have been ſuſpected; ſo you have many feigned, or fabulous Saints in your Church. In the Breviary of *Sarum*, I find you there pray to Saint *Chriſtopher*, ſo in the Roman Brevi-

Breviary, this Saint, *Sir*, your Divines, and other Writers have ſuppoſed him to be a Giant of prodigious ſtature; *Mantuan*, *Lib.* 7. *Faſt.* ſaith he was many Ells high; *Ludovicus Vives* ſaith, he ſaw a Tooth of his bigger then his Fiſt: your Writers report, That he carried Chriſt over *Marinum Fluvien*, an Arm of the Sea, and at laſt became a Martyr of Chriſt. This Saint is in much requeſt, though but an imaginary one. Who could ever have thought that any number of Men ſhould be ſo beſotted as to worſhip ſuch a Saint, that rather is a Monſter than a Saint, or only a nominal Saint, of whom we have no account but what is romantick, or fabulous.

Another Office we find to the three Kings of *Cullen*, King *Jaſper*, King *Melchior*, and King *Balthazer*, and are intreated by the King of Kings, whom they merited to ſee crying in his Cradle, to ſhew compaſſion to their Petitioners in their diſtreſs.

And in another Office we find for the moſt Holy *Urſula*, and eleven thouſand Virgins, who you ſay were her Companions in Martyrdom, and were killed at *Cullen*, as your Writers tell us, by the barbarous *Hunns*; where they were all Interred, and many of their precious Relicks reſerved to this day; and it did not a little encourage them in their Martyrdom, that Chriſt had ſent his Vicar amongſt them, Pope *Ceriacus*, to abſolve them from their Sins, and to die a Martyr with them: but there is ſo great a difference and diſagreement amongſt your Writers, that we of the Reformed Religion muſt be excuſed if we doubt whether there were any ſuch number of Virgin-Martyrs, or no; and muſt ſuppoſe your Church to be in a great Errour, to Pray to Saints, of which ſhe herſelf hath great reaſon to doubt. I could give you ſeveral other inſtances of theſe ſort of Saints; as the Seven Sleepers, who ſlept in the time of grievous Perſecution, three hundred ſixty two years, till the time of *Theodoſius*, at which time they awaked: and are Worſhipped as Saints in your Church. And St. *Longinus* the Soldier, that with his Launce pierced our Lord Jeſus upon the Croſs, and being almoſt blind, with the ſparkling of that Blood, immediately received his ſight; of which the Evangeliſt makes no mention, though a moſt conſiderable paſſage; this Saint you ſay upon receiving his Sight, believed, and being inſtructed by the Apoſtles, forſook his Military Profeſſion, and lived thirty eight years a Monaſtick Life; and was at laſt Martyred for the Chriſtian Faith. If this had been true, I am ſure his Name would not have been omitted, and therefore I muſt conclude it to be a meer fiction, and that there was no ſuch Saint. To conclude therefore this Argument, upon a ſerious view of the *Roman* Breviary, I have met with many more of this ſort, yea, which ſome of your own Church calls Symbolical Saints, which are yet Worſhipped, and Invocated with the greateſt formality, but this is ſufficient to prove that your Praying to Saints and Angels is abſurd, and irrational, and abominable in the ſight of God.

Give me leave, *Sir*, now, to make ſome obſervation upon thoſe Teſtimonies you did produce, in your Letter to Mr. *Needham*, to prove the lawfulneſs of Invocation, and Adoration of Saints. The firſt Advocate you bring upon the Stage, is St. *Athanaſius*, who you ſay in his Book, *De Incarnatione Verbi*, hath theſe words: *Hearken, O Daughter of* David, *and* Abraham, *and ſtoop thy Ears to our Prayers, and forget not thy People, we lift up our Voice to thee: Remember us, Holy Virgin, and return us for theſe inconſiderable Speeches, great Gifts, and Riches of your Grace. Hail, moſt Gracious, the Lord is with thee, Interceed, O Miſtreſs. O Lady, O Queen, and Mother of God.* *Sir*, I muſt tell you a Story that this *Athanaſius* is ſaid to be the Author of, and that conſidered, you will find theſe words, thus cited, to ſmell more of *Rome*, than of *Alexandria*: Your Divines repreſent him to tell a mighty formal Story of an Image that was abuſed by the Prieſts of the *Jews*; the Story is this: A Chriſtian having occaſion to remove his Family, from an Houſe he had long inhabited; amongſt his other Goods he had an Image of Chriſt, equal to him in length and breadth, and in all proportion, through forgetfulneſs leaveth it in a ſecret place in his Houſe, out of which he removed; after him a *Jew* doth inhabit the ſame Houſe, for ſome time, and ſeeth not the Image; a ſtrange *Jew* ſitting there at Dinner, immediately eſpyeth it, ſtanding open againſt a Wall. This is your *Athanaſius*, not Biſhop of *Alexandria*, but an *Athanaſius* of your own making: one while it is open, and another while it is in a ſecret place. The Prieſts and the *Jews* came together, and abuſe it with all Villany, they Crown it with Thorns, and make it drink Vinegar, Gall, and ſtick it to the Heart with a Spear; out iſſueth Blood in a great quantity, the Powers of Heaven are ſhaken, the Sun is darkned, and the Moon looſeth her light; and from hence, ſaith your young *Athanaſius*, we have had Hailſtones of Blood, and all other like Blood, throughout the World. Nay, you make him to tell another doughty Story: How that *Nicodemus*, that came to Jeſus by Night, made an Image of Chriſt with his own Hands, and that when he lay upon his Death-bed, he deliver'd it to *Gamaliel*, that was Schoolmaſter to St. *Paul*; and when that *Gamaliel* ſaw that he ſhould die, he deliver'd it to *James*; and *James* left it to *Symon*, and *Zacheus*, which Image came from hand to hand by Succeſſion, and continued a long time at *Hieruſalem*; and from thence it was carried into *Syria*; and from thence into a City called *Berytus*, not far from *Tyre* and *Sydon*, where it was abuſed by the *Jews*, and a great many Wonders were ſhew'd by that Image. This, *Sir*, is *Athanaſius* of your Church; but not St. *Athanaſius* the Biſhop of *Alexandria*. And he that was the Author of theſe Fables, was the Author of that blaſphemous Prayer to the Virgin *Mary*. For I ſuppoſe you well know, that St. *Athanaſius* wrote concerning that matter; and the Hereſie of the *Arrians* gave him occaſion for it. They maintained, That Chriſt was a meer Creature; and yet they prayed

to

to him. He on the contrary aſſerted, That if he were Created, he muſt not be Invocated, and Adored. Obſerve his third Oration againſt the *Arrians*: *To God alone* (ſaith he) *it belongeth to be Worſhipped; and the Angels themſelves are not ignorant hereof: for although they excel in Glory, yet they are Creatures, and are none of thoſe that are Worſhipped; but of thoſe that Worſhip the Lord.* Again, Becauſe that Jeſus Chriſt is not a Creature, but is begotten of the Subſtance of his Father, and is by Nature the Son of God, therefore is he to be Worſhipped. 'Tis true, the *Arrians* did Worſhip Chriſt; but it was not upon a good conſideration; for they Worſhipped Chriſt, upon the account, that the Word of God abided in him. This great Doctor ſhews them the abſurdity of the Reaſon of their Worſhipping of Chriſt: *For* (ſaith he) *by the ſame Reaſon you may Worſhip the Saints, who have the Word of God abiding in them.* He doth not at all countenance the Worſhipping of Saints: but ſhews that the Worſhipping of Saints is the ſad conſequence of Worſhipping of Chriſt, becauſe the Word of God did dwell in him. You are pleaſed to repreſent St. *Athanaſius* to ſay thus: *If you Worſhip the Man Chriſt, becauſe the Word of God dwelleth there; at the ſame time Worſhip alſo the Saints, on God's account, who hath his Word dwelling in them:* which you make uſe of to prove the lawfulneſs of Praying to Saints; when as he uſeth it as an Abſurdity the *Arrians* run into, they Worſhipping the Man Jeſus, only as the Word of God dwelling in him.

Another Author for Praying to Saints, is St. *Cyril* of *Alexandria*, at the Council of *Epheſus*, who preſided in that Council as Pope *Cœleſtine*'s Legate; and at the Second Action, or Seſſion of that Council, in the Preſence of the Biſhops that ſat in Council, and in their Names, and in the Names of the whole Council, he (you ſay) ſpake theſe words: *Hail in all our Names, Holy Mother of God, moſt excellent Ornament of the whole World, unextinguiſhable Lamp, Crown of Virginity, Scepter of right Doctrine, Temple never to be deſtroyed, the Dwelling-place of him that cannot be contained within any place, Mother and Virgin by whom he is named Bleſſed in the Goſpel, who comes in the Name of our Lord. Hail you that did bare in your Holy Virgin's Womb, him that is Immenſe, and Incomprehenſible, by whom the Holy Trinity is glorified, and adored, the univerſal World over, by whom the Earth exults, by whom Angels, and Arch-Angels rejoyce, by whom the Devils are put to flight:* then you ſay, he concludes, *That none can ſufficiently praiſe that glorious Virgin:* and ends his whole Diſcourſe with theſe words: *Let us fear and worſhip the undivided Trinity, Celebrating with Praiſes Mary, the ever Bleſſed Virgin, to wit, the Holy Temple of God, and her Son, and immaculate Spouſe.*

This you ſay was plain and full; and ſo ſay I: But how do you prove, 1. That *Cyril* was there Preſident of the Council of *Epheſus*, as Legate to Pope *Cœleſtine*? 2. How do you prove that he ſaid the Words in the Name of the whole Council? 3. How do you prove

that ever he ſpake them at all? Theſe are three Particulars worthy of conſideration. I perceive your great Voucher; and if ſo, the whole thing is to be ſuſpected as a meer Forgery of your Church. You are pleaſed to give the Words in *Greek* to Mr. *Needham*, who underſtands *Greek*; and ſo do others: yet your putting it into *Greek*, will give you no Reputation in this point, only that you may underſtand *Greek*. Therefore, *Sir*,

Conſider in the firſt place, that *Cyril* of *Alexandria*, did not preſide in that Council, by Virtue of any Legantine Authority he received from the Biſhop of *Rome*; for the Biſhop of *Rome* did not Summon that Council; nor indeed had he that Power in him for the firſt five hundred years after Chriſt. For *Cuſanus*, a Cardinal of your Church ſaith; *Authoritas Conſilii non ita dependit a Congregante, ut niſi a Papa congregetur non ſit Concilium, quia tunc omnia Octo Univerſalia Concilia non fuiſſent firma, quoniam per Imperatores Convocata Leguntur & Romanus Pontifex inſtar aliorum Patriarcharum, divales Sacras Juſſiones de veniendo, aut mittendo ad Concilium recepit*: The Authority of the Council doth not ſo depend upon him by whom it was Summoned; ſo that unleſs it be Summoned by the Pope, it can be no Council: for ſo we ſhall avoid the firſt eight General Councils; for we read they were Summoned by the Emperour, and not by Popes: and the Pope received the Emperour's Majeſty's Commandment, to come, or ſend to Councils, as other Patriarchs did.

And your own Writers have owned, that the Council of *Epheſus*, which was the third General Council, was held under *Theodoſius* the younger, and by his Order that Holy Father did preſide; and not from any Legantine Authority he received from Pope *Celeſtine*. Here you fail in this particular, and therefore we have juſt cauſe to queſtion the whole. But this ſhall ſuffice, as to the firſt Enquiry.

2. I pray how do you prove that *Cyril* ſpake this in the Name of the whole Council? For if that the whole Council was not for Praying to the Saints and Angels, he could not be ſaid to ſpeak in their Names: Then how could he in their Names make ſuch an Addreſs to the Virgin, without being deputed by them? If it had been ſaid by you, that he did in the Name of *Theodoſius* the Emperour, make this Prayer, you had ſaid ſomething; for Praying to Saints was then ſcarce heard of in the Church of God. I confeſs, toward the latter part of the fourth Century, it began to creep into the Church, but was queſtioned again by the Council of *Carthage*, and the Council of *Laodicea*, both which Councils determined againſt the Invocation of Saints and Angels. In the 35 Canon of the Council of *Laodicea*, it was thus determined, That *Chriſtians ought not to leave the Church of God, and go and call upon Angels, and make Meetings, which are things forbidden; Let him be accurſed, becauſe he hath forſaken the Lord Jeſus Chriſt, the Son of God, and applied himſelf to Idolatry. Theodoret*, in his Expoſition upon the *Coloſſians*, doth

twice

twice mention this Canon, and declare the Sence of it upon *Col.* 3. 17. *The Apoſtle* (ſaith he) *commandeth us to adorn our Words and Deeds with the Commemoration of our Lord Jeſus Chriſt, and to ſend up our Thanksgiving unto God the Father by him, and not by Angels.* The Synod of *Laodicea* following alſo this Rule, and deſiring to heal this old Diſeaſe, *viz.* Angel-Worſhip, made a Law, That they ſhould not Pray unto Angels, nor forſake our Lord Jeſus Chriſt. And on *Col.* 2. he adds, That this Vice continued long in *Phrygia*, and *Piſidia*; for which cauſe the Synod aſſembled at *Laodicea*, the chief City of *Phrygia*, and forbad them by a Law, to Pray unto Angels. Can it then be ſuppoſed that the whole Council of *Epheſus*, ſhould be agreed in the Point of Praying to Saints and Angels? Since both theſe Councils had determin'd againſt it, how then could St. *Cyril* do this in the Name of the whole Council? For it is well known, that there was yet never any General Council that had determin'd for it.

3. Let us know, *Sir*, how you prove that ever St. *Cyril* did ſpeak thoſe Words, or make ſuch a formal Prayer, as you pretend he made. I have given myſelf the trouble of Reading the Council of *Epheſus*; but I find nothing at all of the buſineſs; and therefore you would do well to examine that Council once more; and let us have the Prayer in *Greek*, without an *&c.* But I will tell you I have great reaſon to ſuſpect the truth of it, becauſe, I perceive, you take it upon the credit of *Baronius*, who was one of your own Writers, and therefore worthily ſuſpect it: for certainly it was his deſign in all his Hiſtory to promote the Doctrine, and Intereſt of the Church, and See of *Rome*. If you would ſhew us St. *Cyril*'s Speech, it would go a great way further as to its reputation. Yet, *Sir*, conſider your Divines have falſified that Council of *Epheſus*, and have repreſented that Council to have determin'd againſt adminiſtring the Communion in both Kinds, which is a meer falſhood becauſe the Cup was not denyed to the Laity, for ſeveral hundred years after; But if it were taken away, why was there no Decree made thereupon, that is extant in that Council, nor any mention of, by any Learned Man, within a great time after; and thoſe that laid firſt that Doctrine upon the whole Council, might as eaſily make a Speech for St. *Cyril*, and a Prayer for him too, to the Virgin *Mary*, the better to give countenance to that way of Worſhip.

The next proof you bring forth is a Prayer of St. *Gregory Nyſſen*, unto St. *Theodore*, in theſe words: *Martyr, uſe the liberty you enjoy, ſpeak for your Fellow-Servant; you have conquer'd the World, but you have not forgotten the Paſſions and Neceſſities our human Condition is liable unto: Ask for Peace, that thoſe Publick Meetings may continue, that the enraged and wicked Barbarians may not plunder and deſtroy our Churches and Altars, that no impious Man tread the Holy Thing under-foot; for we that have been untouched, and alive, do own ourſelves obliged to you for that Bleſſing, and will ask your Protection and Security for the future.*

No

No doubt, but St. *Theodore* might be a Worthy Saint, and Martyr of Chriſt, to whom this St. *Gregory* might uſe a Rhetorical Apoſtrophe, tho he were not preſent in Perſon, yet, he might be preſent by his Picture, or ſome Monument, that was ſet up in the Honour of ſo great a Saint. But, *Sir*, Remember the Pſalmiſt, He calls upon Angels to Praiſe God, and all the Hoſts of Heaven, the Sun, the Moon, and all the Stars of Light, he calls upon Dragons, and all Deeps, he calls upon the Fire, Haile, Snow, and Vapour, to Praiſe God; not that the Fire did hear him, or the Sun, Moon, and Stars, or Mountains, Hills fruitful, Trees, or Cedars did hear him, yet here was Invocation; but anſwer me plainly, Were theſe Words ſpoken by way of Adoration? Was this a Formal Prayer to St. *Theodore*? or only an acknowledgment only, that God for the Sake of that Saint had preſerved the Church? You know that God did for the Sake of *Abraham*, ſhew many favours to the People *Iſrael*, and for the Sake of St. *Paul*, a whole Ships Company were preſerved, as you may ſee in *Acts* 27. 24. *Fear not* Paul, *thou muſt be brought before* Cæſar, *and ſo God hath given thee all them that Sail with thee*, as in the ſame Sence that the People that Sailed with *Paul*, were obliged to *Paul* for their Preſervation: In the ſame Sence doth this Holy *Gregory* tell St. *Theodore*, that thoſe who had eſcaped the Cruelties of the Barbarians, and were alive, they were obliged to him for that Mercy; but you will ſay, that St. *Gregory* ſaith, That we own our ſelves obliged to you, for this Preſervation, and we will ask your Protection for the future. That is the ſame Protection, he doth not pray to St. *Theodore*, to Protect and Secure, but ſaith, they will ask the Continuance of that Protection, and Security, which God was pleaſed to beſtow upon the Church, as a Reward of St. *Theodore's* Sufferings, by whoſe Death the Church might perchance otherwiſe have ſuſtained ſome loſs. But you will ſay further, that St. *Gregory* prays to St. *Theodore*, to ask for Peace. It is true, the Bloud of Chriſt's Martyrs do cry to Heaven, ſee *Revel.* 6. 9, 10. *And when he had opened the fifth Seal, I ſaw under the Altar, the Souls of them that were Slain, for the Word of God, and for the Teſtimony which they held; and they cryed aloud. How long O Lord, Holy and True, doſt thou not judge and avenge our Bloud on them who dwell on the Earth?* And if he calls for Vengeance upon the Perſecutors of the Peace of the Church; ſuch a ſort of asking St. *Theodore* might uſe, and for ſuch an Interceſſion as this, St. *Gregory* might perchance Invocate St. *Theodore*. We find ſuch Invocations as theſe frequently, amongſt fanciful Men, to Perſons, to whom they would pay no Worſhip. The Noble Army of God's Martyrs, as they do Praiſe God in Heaven, ſo their Bloud calls for Vengeance upon their Perſecutors on Earth. Therefore, *Sir*, upon the Conſideration of the whole Words, there is nothing more to be ſaid, but that they were a Rhetorical Strein in Honour of the Memory of St. *Theodore*, and not a Prayer to him, as an Act of Adoration that he paid to that Saint. The Reaſon that I give is this, becauſe that in his Works againſt *Eunomius*, *Lib.* 5.

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he moſt excellently ſpeaks thus: *We are taught to underſtand, that whatſoever is Created, is a different thing, from the Divine Nature, and that we are to Adore that Nature only which is Uncreated. Whoſe Character is this, that neither at any time began to be, or ever ſhall ceaſe to be?* Now compare St. *Gregory* with St. *Gregory*, and you muſt conclude that there is no Invocation as an Act of Adoration, nor Formal Prayer as any Act of Devotion, paid to this Saint: but as the *Pſalmiſt* did Invocate the Dragons, and Deeps, Sun, Moon, and Stars; and as the three Children did call upon the Froſt, and Snow, to magnifie God without any mention of Adoration or Formal Supplication; and ſuch an Invocation many fanciful Men at this day uſe.

But you are pleaſed to ſay, that St. *Gregory* did pray to St. *Theodore* to get the reſt of the Martyrs, St. *Peter*, St. *Paul*, and St. *John*, to pray for the ſeveral Churches planted by them: This plainly ſheweth, that it was but a Rhetorical Redundancy of Speech of St. *Gregory*, in Memory of that Saint. The Cryes of the Martyr's Bloud reacheth to Heaven, and is heard by God, and his avenging their Bloud upon the Perſecutors on Earth, ſecures the Peace of the Church: but that St. *Gregory* did ſo ſupplicate St. *Theodore*, for that he believed that the Saints hear our Prayer, I cannot gather from his Words, beccauſe, that he is ſo full againſt giving any Worſhip unto any, but the Uncreated Being, ſo that you may ſee he intends no Adoration to St. *Theodore*, nor any Prayer to him, as if he did believe that St. *Theodore* did hear him, or did make Interceſſion to God otherwiſe then his Bloud crying to Heaven for Vengeance. *Thy Brothers Bloud cryeth to me from the Earth*, ſaith God to Cain, *Gen.* 4. 10. The Saints Bloud did Cry, and St. *Theodoret*'s Bloud did Cry, What then, were they therefore Mediators of Interceſſion? were they to be Prayed unto, and Worſhipped? as if they could hear our Prayers? No, St. *Gregory* doth not Invocate him for thoſe Reaſons, nor for that End.

But thoſe warm Expreſſions of Holy Men, have given great occaſion to your Idolatrous Practices, their Heats of Zeal were many times beyond the Bounds of their Judgment, by which, *Sir*, you may obſerve that we do not depend much upon the Authority of the Fathers; we having a more ſure Word of Inſtruction, which gives us no Warrant for this way of Worſhip, nor have we any Precedent in the New Teſtament, that ever any Worſhip to them was ever performed.

You ſay, that St. *Gregory* doth explain himſelf in his Oration on *Theodore* the Martyr. *The Chriſtians* (ſaith he, call on) *this Martyr, as on God's Miniſter, who being Invocated by them, he is able to Impetrate for them, what Favours he pleaſes*; and this you tell us is St. *Gregory*'s Explanation of himſelf, and you tell us, that his Prayer was as full, and as plain as could be. The Church at that time did begin to have great Devotion to the Monuments of their Martyrs, not that they did permit any Worſhip to be paid to them; and their great Orators did in their Orations

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on the Saint, whoſe Memory they kept, uſe a great many Rhetorical Apoſtrophies, which looked like Prayer: But I tell you again, that they deſigned no praying to their Saints, but did Invocate them as the Miniſters of God: The *Pſalmiſt* did ſo by the Angels, the Sun, Moon, and Stars, and it was only in *Honorem Sancti*, not in *Adorationem*. They did uſe to repeat all their good Words, and all their good Works, and did ſpeak to their Monuments, and their Reliques; and is there no difference betwixt Invocation by way of Honour? and Invocation in order to Worſhip? The former might perchance be uſed to St. *Theodore*, but latter not.

But you preſs ſtill, and ſay, that St. *Gregory* ſaith, *That St.* Theodore *being Invocated by them, is able to obtain what Favours he pleaſes*; 'Tis true, that God doth look upon himſelf Honoured, when we retain a grateful Memory of thoſe who have highly ſerved him, and in a moſt Eminent Manner have ſuffered for him, and many times the word Invocate ſignifyeth only a calling to, and not always a calling upon; they ſpake of their Saints with great Reverence, and reported their Works, and Services, and Sufferings, to induce their Hearers to follow their good Examples; then according to the cuſtom of the Time, they did uſe to convert their Speeches to the Monuments, or Images of theſe Saints, which you call Praying to them, which was no more a Prayer than a Poets calling upon his Muſe: and as for the Interceſſion, (you would have us take notice of) is no more then the Cry his Bloud makes to Heaven from under the Altar, for upon the Account of their Sufferings, great Bleſſings have been beſtowed on the Church of God, *Sanguis Martyrum eſt Semen Eccleſiæ*, by the Example of their Conſtancy, many have been brought to the Faith, and by their Eminent Holineſs, many have enter'd into ſo ſtrickt a Courſe of Life, that they have been of great Uſe in the Church of God; and therefore theſe Fathers did mention the Names of theſe Martyrs, and did as it were ſpeak to them, that they might engage their People to follow their good Examples, ſo that with them they might be made partakers of Bliſs and Happineſs. This is all that I can apprehend from St. *Gregory Nyſſen.*

Another Proof you produce is St. *Gregory Nazianzen*, who you bring in praying to St. *Baſil*, in theſe Words: *O Sacred and Divine Man, look down upon us from Heaven, and either by your Prayers mortifie that Sting of the Fleſh, which God hath given us for our Inſtruction, or move us to bare it with a couragious Mind, and direct our whole Life to that which is moſt fitting, and when we part out of this Life receive us there in your Tabernacles.*

Sir, I have read over the Life of *Nazianzen*, written by *Gregorius Presbyter*, and he tells us, that *Nazianzen* came to *Cæſaria* a great while after St. *Baſil*'s Death, and it is like he might Viſit St. *Baſil*'s Grave: but I do not remember any Prayer he made to St. *Baſil*, and ſince *Gregorius Presbyter* maketh no mention of it, who wrote his Life, and no mention bein

being made of it by *Socrates*, and *Sozomen*, nor of St. *Gregory Nyſſen*, nor *Gregory Nazianzen* himſelf, and other old Writers of approved Credit, that alſo wrote St. *Baſil*'s Life, mention that Prayer made to St. *Baſil*, by St. *Gregory Nazianzen*: Till you give me ſome Inſtructions where to find this Prayer, you muſt excuſe me from believing any thing of the Matter; I partly gueſs at your Authour, who, if well conſidered, will give you no manner of Reputation.

The next Proof is a Prayer of St. *Maximus* to St. *Agnes*, which I ſhall not give my ſelf the trouble of anſwering, till you tell me where you find that Prayer, and then I ſhall be in a better condition to make a Reply to it. I yet never met with any ſuch Prayer in my Reading; I would have you tell where in your Books you meet with it, I will then tell my Thoughts of it, till then I ſhall forbear any Reply.

The next Proof you produce is Father *Hillary* of *Arles*, his Prayer to St. *Honoratus*: To this *Hillary*, I muſt confeſs I am wholly a Stranger, but I have conſidered St. *Hillary*, Biſhop of *Poictiers*, and he knoweth nothing of the buſineſs, and therefore I pray tell us who this St. *Hillary* of *Arles* was; but the Saint *Hillary* that I know, was Biſhop of *Poictiers*, and was a married Biſhop, and did Learnedly write of the Holy Trinity. I have both Fathers and Councils by me, and I have read ſome things of this St. *Hillary*, but he mentions nothing of praying to St. *Honoratus*. I pray, *Sir*, tell me whether there were two St. *Hillaries* or no, if not, then let me tell you, that I cannot find it, till I have ſome directions from you; and you muſt excuſe me from giving any Credit to it, for I doubt you depend upon an Author that will have little or no Credit, for the Prayer, as you call it, ſmells ſo much of your Romiſh Forgery, that I cannot well mention without great Indignation, for St. *Hillary* the ſaid Biſhop of *Poictiers* lived, and flouriſhed preſently after St. *Athanaſius*, and then praying to Saints was not in faſhion. In the latter part of the fourth Century, ſome of the Fathers were very full of their Rhetorical Apoſtrophies, and did call upon their Saints, but not pray; their Speeches many times were directed to them, that Men might follow their good Example, having had an Account of their Lives: but no Prayer at all intended to them.

Sir, in your Epiſtle to the Engliſh Peer, you make mention of one *Amphilochius*, as a great Defender of the Lawfulneſs of Praying to Saints; but in your Letter to Mr. *Needham*, are pleaſed to take no notice of him, therefore give me leave to tell you, that it is true, there was an *Amphilochius*, that did maintain and defend that Doctrine, but he is a new *Amphilochius* of your Churches ſetting up, and not the true *Amphilochius*, and your Prayers of St. *Gregory Nazianzen* to St. *Baſil*, and your Prayers of St. *Gregory Nyſſen* to St. *Theodore*, and your Prayers of *Nectarius*, Patriarch of *Conſtantinople* to St. *Theodore*, are all taken out of your *Amphilochius*; the falſeneſs of that Author ſhall be made appear by, and by him you make a Writer of St. *Baſil*'s Life, and what not.

We confeſs there was *Amphilochius*, that was of *Iconium*, but not Biſhop of *Iconium*, but Archbiſhop of *Lyconia*; he was a ſtout, godly and worthy Biſhop, that did write againſt the *Meſſalian Heretiques*, whom he couragiouſly ſuppreſſed, and joyned with *Flavianus* Biſhop of *Antioch*, and drove them out of their Dioceſſes; and in the Aſſiſtance of theſe Holy Prelates, one *Lætoius*, who was a Zealous Man, came and burned up their Monaſteries, or as *Theodoret* termeth it, their Den of Thieves, *Lib.* 4. *c.* 11.

But your *Amphilochius*, who, as your Divines pretend, was Biſhop of *Iconium*, and if we may believe your Church-men, was Conſecrated by Angels from Heaven: He pretends to write St. *Baſil*'s Life, and was as yours ſay, an Ancient Father; and the Credit this *Amphilochius* hath, did incourage you to make uſe of his Name and Authority in your Epiſtle to the Engliſh Peer, for a Proof of the warrantableneſs of the Doctrine of praying to Saints, as it is now practiſed in your Church. I confeſs, the Names of the Ancient Fathers of the Church are worthy of great Honour: The Life of St. *Baſil* was written and publiſhed by ſeveral worthy Fathers, as by St. *Gregorius Nyſſenus*, and by his dear Friend St. *Gregory Nazianzen*, by *Gregorius Presbyter*, by *Socrates*, and by *Theodoret*, by *Sozomen*, and *Nicephorus*, and St. *Chryſoſtom* hath ſome Remarks of his Life in his Works, notwithſtanding of late years, he that wrote *Vitas Patrum*, and *Jacobus de Voragine*, and *Vincentius in ſpeculo*, who ſeem to intitle this *Amphilochius* to be a great Writer of St. *Bazil*'s life, and therefore from him you have the prayer St. *Gregory Nazianzen* is ſuppoſed to have made to St. *Bazil*. The reaſon of my ſuſpition is, becauſe I cannot find this Prayer, as I obſerved to you in any of the Works of thoſe ancient Writers before-mentioned. If you have, I pray deal ſo ingeniouſly with us, as to tell us. But in the mean time to let you underſtand of what Credit your *Amphilochus* is, I pray ſee how he hath dealt with St. *Bazil* in his pretended writing his Life, and by that you may ſee what ſtreſs may be laid upon his Authority, as to the controverſie now in hand. We will therefore compare your *Amphilochius*, with *Socrates*, *Sozomen*, *Gregory Nazianzen*, and *Gregory Nyſſen*, and other Ancient Fathers of undoubted Reputation in the world, that did on purpoſe write the life of St. *Bazil*, but not one ſyllable as ever I could ſee of that Prayer. *Socrates* and *Zozomen* do ſay, that *Bazil* in his Youth was under the Education of *Libanius*, and was his Scholar; but your *Amphilochius* ſaith, that he was Companion, and School-fellow to *Libanius*, *Socr. l.* 4. *c.* 21. *Sozomen*, *l.* 6. *c.* 17. *Nazianzen*, and *Gregorius Presbyter* ſay, that *Baſil* living ſome time at *Cæſaria*, was well acquainted with *Euſebius* the Biſhop of that place, before he went into *Pontus*: Your *Amphilochius* ſaith, that at his return, which was ſoon after, *Euſebius* knew him not, neither had he ever ſeen or ſpoken with him before. *Nazianzen*, *in vita Baſilii*, and *Greg. Presb.* in *vita Nazianz.* Your *Amphilochius* ſaith, that *Baſil* was Biſhop of *Cæſaria*, in the time of *Julian* the Emperour, whereupon

upon he tells a great many fond Fables of that Holy *Baſil*: *Nazianzen*, his neareſt Friend, ſaith, that he was choſen a Biſhop there a long time after, in the time of *Valens* the Emperour, and was not there Biſhop all the time of *Julian*: Your *Amphilochius* tells a *Canterbury* Story, how that St. *Mercury* being then dead, and a Saint in Heaven, at the Command of the Virgin *Mary*, took his own Speare out of his Chappel, where it was kept, and went out of the ſame into the Field, and ſlew the Emperour *Julian*, and that the ſame Speare was found bloudy afterwards. *Nazianzen*, *Socrates*, *and Sozomen*, *and Theodoret* ſay, It could never be known by whom that curſed Apoſtate was ſlain. *Nazianz. in Oratione contra Julianum*, *Socrat. Lib.* 3. *c.* 18. *Soz. lib.* 6. *c.* 2. *Theod. lib.* 3. *c.* 25. Your *Amphilochius* tells us, that *Baſil* foretold the Death of *Julian*, but *Theodoret* ſaith, it was one *Julianus Saba*, and not *Baſil*, *Theodoret. Lib.* 3. *c.* 2. Your *Amphilochius* ſaith, that *Valens* the Emperour did yield unto *Baſil*, and gave him place; but *Sozomen* ſaith, that the Emperour perſiſted in his Reſolution, and would not yield, but perſiſted in his Obſtinacy againſt St. *Baſil*. Your *Amphilochius* ſaith, that *Nazianzen* was preſent at St. *Baſil*'s Burial; but *Nazianzen* in his *Monodia*, ſaith, he came after his Burial, and was not preſent; of theſe two, which muſt we believe? *Gregorius Presbyter* that wrote *Nazianzen*'s Life, ſaith, that he came a great while after that *Baſil* was buried; but your *Amphilochius* ſaith, that *Nazianzen* came in and ſaw the bleſſed Body, and fell upon it, when it was buried; upon which you may ſee that your Author did not lay his Lyes together ſo cloſe, but that they may be detected; for if St. *Gregory Nazianzen* ſaw St. *Baſil*'s Body, how was it buried? if it were buried, how could he ſee the Body? but you may ſee where the Prayer to St. *Baſil* was invented, for he ſaw the Body, ſaith *Amphilochius*, and from thence we conclude, that he is your Author for this Prayer.

Now, *Sir*, What Credit can we give to this Author? that hath ſet himſelf up to contradict Authors, that are even to this day of great Credit with the Divines of your Church. I wonder that you ſhould Rank him amongſt the Fathers, that is ſo young as to write the Life of *Thomas Becket*, which was ſeven hundred years after your Divines ſuppoſe him to have lived; and in quoting this Author, you very much betray your ſelf, for do but obſerve the Impudence of the Man, to pretend that he wrote St. *Baſil*'s Life, and that St. *Baſil* dedicated his Book, called ἀσκητικὰ unto him the ſaid *Amphilochius*. Since *Nazianzen* reckoning up all St. *Baſil*'s Books in his *Monodia*, and paſſeth that Book by as none of his; and *Sozomen* writeth, *Lib.* 3. *c.* 13. that it was judged not to be St. *Baſil*'s, but the Work of one *Euſtathius* a notable Heretique, a Book full of Superſtition, and wicked Doctrine, and condemn'd by the Council of *Gangra*, *præfat. in Concil. Gangren.* but you did conſider better of it, and therefore omitted that Author in your Letter to Mr. *Needham*.

Another Inſtance for praying to Saints, is *Nectarius* Patriarch of *Conſtantinople*, who, as you ſay, preceded St. *Chryſoſtom*. This Prelate having given an account why St. *Theodore's* Feaſt was kept on the *Saturday* of the firſt week in *Lent*, to wit, in Thanksgiving to the Saint, for having in a Viſion forewarned the Patriarch of *Conſtantinople*, that Saint during the Perſecution of *Julian*, that the Apoſtate deſigned to pervert or deſtroy all the Chriſtians, by permitting no Meat to be ſold in the Market, but ſuch as had been offer'd to the Idols, and beſprinkled with the Bloud of thoſe abominable Victims; and advis'd him to prepare ſuch a proviſion of Biſquets, as would ſuffice his Flock to feed upon: Whilſt the Markets were thus ſhut up to them; and for having thus ſecured their Religion, and Lives, he makes this following Prayer to the Saint, The words of the Prayer you ſay, are theſe: *O Splendor of the Martyrs, Glory of the Saints, O worthy Gift of God, O Unconquered Keeper and Defender of the Faithful, be not unmindful of our Poverty, and Dejectedneſs, but vouchſafe thou always to pray for us, O moſt Admirable Man; nor do thou deſpiſe us who are daily aſſailed by* Julian *the Spiritual one, who both then and now is the Author of Evil, the Enemy of our Souls, for we believe that you live after Death; Thou then who art yet alive in Chriſt, and ſtandeth near unto him, endeavour by thy Prayers to make him Gracious unto us thy Servants, that freed by thee from the preſent Miſeries, we may attain unto the happineſs that is there reſerved for us.*

I pray, good *Sir*, in what part of *Nectarius* his Works is this Prayer found? What Hiſtorian that writes his Life hath this Prayer. There is one *Euthymius* that your Divines ſuppoſe to be an Ancient Greek Father, I thought you would have quoted him, but I commend you for your Modeſty, you have recourſe to *Bellermine*, who directs you to *Lippomanes*, who, I ſuppoſe you do not eſteem an Ancient Father, for he was Biſhop of *Verona*; he filled two mighty Volumes of this Stuff, which were printed at *Venice*, and *Lovaine*, about a 120 years ago. This Father *Aloyſius Lippomanes*, you will find to have no Credit, he being ſo young an Author; beſides it's well known that *Julian* was dead twenty years before *Nectarius* was inſtalled in that Patriarchate of *Conſtantinople*, and therefore ſat not in the time of *Julian's* Perſecution, and ſtood in no need of St. *Theodore's* Advice in that buſineſs of providing of Biſquet for his Flock, which your *Lippomanes* takes no notice of, and if no ſuch Reſtraint were put upon the Chriſtians by the ſaid *Julian*, then what Obligation lay upon *Nectarius* to return St. *Theodore* thanks, and that there could be no ſuch deſign of *Julian*, in the time of the ſaid *Nectarius*, for that he was, as I obſerved, before dead twenty years before *Nectarius* was Patriarch of *Conſtantinople*.

The laſt Prayer you offer was that of St. *Gregory Nazianzen*: *O Venerable Virgin, chaſt, and moſt happy, hear my Voice benignly, and grant me that which is chief of all*, viz. *That departing this Life, I may find thee to be my Patron*: This is another of your Prayers, you ſay; but this

this ſmells ſo like the Church of *Rome*, that I muſt ſuſpect it, till you are pleaſed to tell me where you find this Prayer in the Works of St. *Nazianzen*; Doth not your *Amphilochius* help you here at a dead lift? *Gregorius Presbyter* that wrote the Life of *Nazianzen*, ſaith nothing of it, nor do I find it in any of his Works. If *Amphilochus* doth not, I pray how far doth your *Aloyſius Lippomanes* give you his aſſiſtance? For they are a couple of Fathers your Church hath of late, coyned to help them in the time of need: but if you did find it in *Nazianzen*, I pray tell us where, that we may give you a more ſatisfactory Reply; but if you have none but your young Authors, we judge it a Forgery of your Church.

Then you proceed to produce your Authority from thoſe Fathers which did defend the Practice of Invocation of Saints, and the firſt you produce is that of St. *Gregory Nyſſen*, which I have replyed to already, and will ſay ſomething more: You tell us, that in his Oration upon St. *Theodore*, that he ſaith, The Chriſtians call on the Martyr, as on God's Miniſter, who being Invocated by them, is able to impetrate for them what Favours he pleaſeth.

To this, *Sir*, give me leave to ſay, That where the Fathers are contrary to the Word of God, there we muſt leave them; where they are agreeable, there we do agree with them: but you have ſo ordered the matter, that you make the Fathers ſpeak your own ſence, by your frequent Forgeries, putting that upon them which they never ſpeak, or elſe leaving out what they did really ſay. And this Father's Expreſſion doth look like a Forgery of your Church; for I find in the Life of St. *Theodore*, written by St. *Gregory Nyſſen*, who wrote it with much Eloquence in the Praiſe of the Church, where the Monument of that Holy Martyr was kept; and ſpeaks of the Excellency of the Image that was made for the ſaid Saint, which did ſo lively repreſent him, as if the whole Story of him were written in a Book: And in his Oration upon that Martyr, he doth by a paſſionate Apoſtraphe direct himſelf to the Image; but that he prayed to that Saint, as if he could hear him, that I deny: Becauſe, that in his Writings againſt *Eunominus*, he ſaith, We are to Worſhip and Adore that Nature alone, which is uncreated, whoſe Character is this, That it neither at any time began to be, nor ever ſhall ceaſe to be, *Contr. Eunom. Lib.* 5. But from theſe Words of St. *Gregory*, you cannot prove ſuch an Invocation, as points the leaſt at any Adoration intended by him, to this, or any other Saint; but certain it is, that this extravagant way of ſpeaking to St. *Theodore*, is by no means to be juſtified, it being repugnant to the Word of God, and tending to the countenancing of an heatheniſh Cuſtom, (*viz.*) Of bringing Images into the Churches, *Euſeb. Lib.* 7. *Cap.* 16. Who ſaith, That the Uſe of Images was brought into the Churches firſt, by the Heathens, and St. *Hierom* tells you, the decking of them was to deceive the ſimple: *Argento & Auro decoravit illud ut fulgore, utriuſque Materiæ decipiat ſim-*

ſimplices, qui quidem Error ad nos uſque tranſiit, ut Religionem in divitiis arbitremur. Hieron. in Jer. Lib. 2. Cap. 10. He adorneth his Image with Silver and Gold, that by the luſtre and glory of both theſe Metals, he may deceive the ſimple: which Errour crept in amongſt us, ſo that now we think our Religion ſtandeth in Riches. I ſay, this was the conſequence of thoſe high flown Apoſtrophes, and Invocating them, though they intended no Worſhip to them; for they were convinced that the Saints could not hear them, therefore the end of their calling upon them, was the more to induce their Hearers to follow the good Example of theſe Saints, whoſe Works they magnified, and in their tranſports of Zeal they did call upon them, as ſome of the Fathers did upon other things, which I am ſure they did never believe that they were capable of hearing them. Thus it was with this holy *Nyſſen* in this Oration upon St. *Theodore*, and means and intends no Prayer at all to be made to him, but only a naming his Name, and Works, that his good Example might be followed.

Your Doctrine of the Saints Interceſſion is no ways proved, for St. *Gregory* intends no more, than to ſhew you, that thoſe who name his Name, and profeſs the Faith he profeſſed, and that the conſideration of his holy Life, and glorious Martyrdom, working in them a willingneſs of obedience to the Will of God, they might obtain thoſe Favours God uſually beſtows on his Church, Bleſſings ſuitable to the great Sufferings and Services of his Saints; and this all Proteſtants do own, that God for the ſake of his Saints, that have been eminent in their day, hath been pleaſed to ſhew great Mercy to his People, by their Example of Holineſs, and Obedience, and couragious Sufferings, many have been brought to God, and many have been confirmed in the Faith of Jeſus Chriſt, and an holy emulation hath been by this means occaſion'd amongſt Chriſtians, who ſhould out-vie each other in Practices ſuitable to the glorious Goſpel, which they profeſs in the World, by following the Examples of thoſe Saints, whoſe Names they had in continual remembrance.

You ſay, *That St.* Baſil *is evidently plain, the Martyr called by his Name ſheweth himſelf preſent to as many as call by his Works:* Behold, ſay you, he uſeth the ſame terms, which expreſs the Invocation of God, in *Zachary*. *Sir*, I muſt own that the Saints of God have left ſweet Memorials of their Holineſs and Piety, and in this Sence they may be ſaid to be preſent; but by calling upon the Saints, the holy Doctor doth not at all imply any Prayer to them, but only profeſſing the Holineſs and Faith, for which they laid down their Lives. I pray, *Sir*, obſerve the words of the Prophet *Zachary*, 13 *chap.* 9. *They ſhall call upon my Name, and I will hear them: I will ſay it is my People; and they ſhall ſay the Lord is my God.* Where the words of the Prophet are not ſo much to be underſtood an actual Prayer to God, as an acknowledgment of him; and theſe words, *I will hear them*, we may underſtand thus much

much, *I will own them.* Thoſe ſhall be owned by Almighty God, that acknowledge him, both in reſpect of his Juſtice in correcting them, and in his Mercy in preſerving them: which explication of the words is juſtified by the following words: *I will ſay it is my People; and they ſhall ſay the Lord is my God.* And, *Sir*, give me leave to tell you, that St. *Baſil* ſaith thus much, and no more: *That the Chriſtians have great reaſon to own the Martyrs, and are juſtified in ſo doing: for that they are yet preſent by their own Works, and by thoſe good Examples they have left us.* St. *Paul* ſaith, *Let every one that nameth the Name of Chriſt, depart from Iniquity.* So let every one that nameth the Name of this, or that Saint, or Martyr, depart from Iniquity.: let Men not only call them by their Names, or pretend to own them by an outward Profeſſion only, ſince they are preſent by their Works; that is, their Examples are left for us to follow. But what reaſon you had to bring this Saying of St. *Baſil*, to prove your Doctrine of the lawfulneſs of the Practice of your Church in Praying to Saints? And why you ſhould think to corroberate your Authority with the Saying of the Prophet *Zachary*, that I muſt leave to you to conſider of, for at the preſent I do not ſee any tendancy that way, by the words of St. *Baſil*.

Another Teſtimony you produce was an Obſervation of St. *Auguſtine*, on the Bleſſing of *Jacob*, *Gen.* 48. to wit, that not only Exaudition, but Invocation is uſed in reference to Men, as well as to God; where your Printer, I conceive, was miſtaken; for there was no mention made of the Bleſſing of *Job*; but there is mention made of the Bleſſing of *Jacob*, in the fifteenth and ſixteenth Verſes of that Chapter, where the Text ſaith, *That Jacob bleſſed Joſeph, and ſaid, God before whom my Fathers, Abraham, and Iſaac walked, and the God which fed me all my life long, until this day. The Angel which redeemed me from all evil, bleſs the Lads, and let my Name be named on them, and the Name of my Fathers Abraham, and Iſaac, and let them grow into a Multitude in the middeſt of the Earth.* Now, I pray *Sir*, what do you infer from theſe words? I ſuppoſe that you lay ſome ſtreſs upon theſe words: *The Angel which delivered me from all evil, bleſs the Lads:* and from the Names uſed of *Abraham*, and *Iſaac*, you would prove the Lawfulneſs of the Invocation of Angels, and that the Saints do interceed for us, that could not be *Jacob*'s meaning: For, *Sir*, it was not *Angelus Domini* that *Jacob* points at, but at *Angelus Dominus*, who is called the Angel of the Covenant; and him only *Jacob* doth Invoke for a Bleſſing; for when he ſaw this Angel, he ſaith, *I have ſeen God face to face, and my Life is preſerved, Gen.* 32. 30. And that the naming of *Abraham*, and *Iſaac*, doth imply the Interceſſion of *Abraham*, and *Iſaac*, in the behalf of his two Grandchildren, is an Errour; for according to the Sence of *Bellarmine*, one of your own Church, and Order, it was not the manner under the Old Teſtament, for Men to apply themſelves to the Saints; and he gives this reaſon, The Fathers were then ſhut up in Priſon, and did not ſee the Face of God

God; therefore, if this be true, you muſt not conclude the Doctrine of the Interceſſion of the Saints from theſe words, or that they were to be prayed unto.

You further cite St. *Auguſtine*, and you bring him in ſaying, The Chriſtian People celebrate together the Memory of the Martyrs, with a Religious Solemnity, both to excite an imitation of them, and that they be partakers of their Merits, and be aſſiſted by their Prayers. That the Chriſtians did meet to praiſe God together, for the holy Lives, and happy Deaths of God's moſt bleſſed Saints and Martyrs, *Sir*, is no queſtion, and that they did it in a moſt Religious, Solemn Manner, is beyond all doubt, and that they did in order to follow theſe good Examples that were recorded of theſe Saints, is as clear: And what of all this? They did Meet together to celebrate the Memory of the holy Martyrs: *Ergo*, They prayed to them. They met to Celebrate the Memory of the holy Martyrs, to excite an Imitation of them: *Ergo*, They prayed to them. This is not Logick fit for a Man of your Station and Character: certainly no ſuch Logick was taught in any of your Philoſophy Schools at *Liege*. You may know, that in ſuch Religious Aſſemblies congregated for the commemoration of the Saints and Martyrs, the Prieſts did recite the Names of the Martyrs, together with ſome ſhort account of their holy Lives, and heavenly Exits they made, and of the Miracles that were wrought by them; but I do not obſerve any Prayer or Prayers were made to them; they did praiſe God for them, and did pray to God to give them Grace to follow their good Examples, and performed many Works of Charity, in token of the ſincerity of their Prayers. But I do not find that any Direction is given by that holy Father, for any Adoration or Worſhip to be paid to them.

You will ſay the great end for which they did Celebrate together the Memory of the Martyrs, was, that they might be partakers of their Merits, and be aſſiſted by their Prayers. Here are two things worthy of obſervation: 1. What is to be underſtood by being made partakers of the Merits of the Martyrs. 2. What is to be underſtood by being aſſiſted by their Prayers: and both theſe ſeriouſly conſidered, may, I humbly conceive, ſatisfie any reaſonable Man. To the firſt then, by the Merits of the Saints, I apprehend the holy Doctor intends no more than thoſe Gifts and Graces, with which the Martyrs were indued both in their Lives, and at their Deaths, and that thoſe that did meet together, to commemorate theſe Martyrs, did pray for thoſe Gifts and Graces with which theſe Martyrs were indued, and by which they arrived to that degree of perfection, that their Lives and Deaths were Sacrifices, with which God was well pleaſed: therefore to infer, that becauſe the Chriſtians meet together to commemorate the Martyrs, to the end they might be made partakers of thoſe Gifts and Graces with which the Martyrs were indued from on high. That therefore they prayed to the Saints is a conſequence which

you

you would not allow in any other caſe whatſoever. And Secondly, conſider the words of that great Saint and light of Gods Church, and let us ſee what is to be underſtood by being aſſiſted by the Prayers of the Martyrs, I have obſerved that the blood of the Martyrs do cry; *How long, O Lord, holy and true, doſt thou not judge and avenge our blood?* *Revel.* 6. 10. *Abels* blood it did call to Heaven, *Gen.* 4. 10. If you will call this praying, the point will ſoon be at an end. If by theſe prayers the faithful may be ſaid to be in a ſort aſſiſted, then you and I ſhall not need to debate the Controverſie any further, for we ſhall ſoon put a period to this difference. Nay, Sir, your own Divines from thoſe words in the *Revelations*, do teach, *That the Saints of God are preſent at their Tombs and Monuments and Relicks*, and have cited St. *Jerome* to prove the ſame. And therefore I perceive it is, that the Chriſtians did meet together to commemorate the Martyrs, at their reſpective Tombs or Monuments, becauſe from thence their cry did go to Heaven, and by virtue of ſuch Prayers, and crys of theſe Martyrs, the Church received benefit; for calling for vengeance upon the wicked, implies a calling for Mercy upon the Church. In this ſence they may be ſaid to pray, as blood may be ſaid to have a Voice and Cry; and doth it follow that becauſe their blood doth pray, and their blood hath a voice and doth Cry, that we muſt pray to them? I pray Sir in your next lay your Arguments a little cloſer, and conclude aright from your Premiſes. The Martyrs Prayers do aſſiſt the faithful, *Ergo*, the faithful muſt pray to the Martyrs, no young Logician would be guilty of ſuch Reaſoning.

You call St. *Auſtin* again to your Aid, to prove that there was an Invocation and Adoration uſed at the Meetings of Chriſtians to commemorate the Martyrs. *We offer to thee O Peter, O Paul, O Cyprian*; What was it that was offered? pray in your next let us have the whole ſence of the Father; theſe are imperfect ſayings, and we will reply to them in the next; but this by the way. The words are no more than a Rhetorical Apoſtrophe, to the Images or Tombs of theſe Saints. The reaſon, you ſay, the holy Doctor gives for their Invocation is, becauſe of the Oblation they make to God, who hath Crowned the Martyrs: their Martyrdom was a Sacrifice with which God was well pleaſed, and their Holineſs comes up as a Memorial before God; for he is not unmindful of their Blood, which ſtill doth cry from under the Altar: which after a certain manner we may term an Oblation; And in this Sence that great Doctor ſaith, They make an Oblation: But what then? Becauſe St. *Auſtin* doth Invocate the Saints, that therefore he prays to them. You know, *Sir*, Invocation doth not imply a belief that the Perſon Invocated doth hear, or that the Perſon Invoked is prayed unto. And this, *Sir*, will be made appear from thoſe Divines and Doctors, for which you have no ſmall eſteem.

I ſuppoſe, *Sir*, you have not forgotten, that in your Church you uſe

thus to Salute the holy Oyl, *Ave Sanctum Oleum: All Hail thou holy Oyl.* Nor do I believe but that within a few days you did thus Salute a Croſs of Wood, or Silver, or Braſs, *Ave Rex noſter.* I am confident you have prayed to the Croſs thus, *O Crux ave ſpes unica hoc Paſſionis Tempore, Auge Piis Juſtitiam Reis que dona veniam: All Hail, O Croſs, our only Hope in this time of the Paſſion: Give thou increaſe of Righteouſneſs unto the Godly, and give thou Pardon unto Sinners.* You have ſeen the Prayer that Pope *Boniface* the Eighth made to be ſaid before a Picture and Image of the Croſs: which is this: *O Crux altiſſima, O Innocens Sanguis, O Pœna magna, O Chriſti penuria, O profunda Vulnera, O Lanciæ perforatio, O Sanguinis fluctio, O Cordis Fractio, O Dei amara Mors, O Dei veneranda Dignitas, adjuva me in Vitam æternam. Amen.* O moſt high Croſs, O innocent Blood, O great Pain, O the Penury of Chriſt, O the deep Wounds, O the piercing through of the Spear, O the flowing of the Blood, O the breaking of the Heart, O the bitter Death of God, O the Worſhipful Dignity of God, help me unto everlaſting Life.

I cannot believe, *Sir*, that you give Divine Worſhip unto a corruptable Creature; or that you believe that Chriſt is there preſent under the Form of Wood. You know that the Sacrament hath been Invocated, and yet the Sacrament is a thing unſenſible, as *Epiphanius* ſaith. *Dyoniſius*, who as your Divines ſay, did Invocate it; but ſee what *Pathymeres*, the *Greek* Paraphraſt ſaith, Expounding the Words in this Sence: *O Divinum, & Sacrum Myſterium affatur illud tanquam rem animatam.* He ſpeaketh to the Sacrament as if it were indued with Sence and Life, and yet the Sacrament is not a Thing that hath Life and Sence. So *Gregory* the Great ſaith: O Great and Holy Paſſeover. Therefore, *Sir*, every thing that is called upon, is not Adored with Divine Honour.

Conſider, *Sir*, what your own *Abdias* ſaith of St. *Andrew*, when he came to ſuffer upon the Croſs for the Teſtimony of God, and his Chriſt, he repreſents the Holy Apoſtle thus ſpeaking to the Croſs. *Salve Crux*, &c. *All Hail thou Croſs that here ſtandeſt thus looking for me, I come of my own accord unto thee, for I know thy Secrecy, I know thy Myſtery, I ſee in thee the things that are promiſed to me of my Lord: Receive thou me, O thou choſen Croſs, that art thus humbled for my God, and help the poor Servant unto his Maſter. Sir*, here are plain Words of Invocation, here is manifeſt Adoration; yet I hope you will not believe that St. *Andrew* did indeed give Divine Honour unto a Wooden Croſs, on which he was to ſuffer. I pray conſider the words of St. *Ambroſe*, *Lib.* 10. *Cap.* 22. *in Lucam.* Obſerve how he doth ſpeak to the Water of Baptiſm: *O Aqua quæ humano aſperſum Sanguine*, &c. O thou Water that haſt waſhed the World, ſtained with Man's Blood, O thou Water that deſerveſt to be a Sacrament of Chriſt, thou beginneſt, thou fulfilleſt the perfect Myſteries. Do you think

that

that St. *Andrew*'s Croſs had Eyes and Ears? Do you think that the Baptiſmal Water had Eyes and Ears? You cannot imagine therefore that St. *Andrew* expected to be heard by the Croſs, or St. *Ambroſe* by the Water. And as St. *Ambroſe* did not expect to be heard, ſo he deſigned no Divine Honour to the Water. I pray conſider what Devotion your Church doth uſe to the Girdle of the Bleſſed Virgin: *O Veneranda Zona fac nos Hæredes æternæ, & beatæ Vitæ & hanc noſtram, vitam ab interitu conſerva, tuam Hereditatem, tuum Populum, O Intemeratæ Zona, intemerata conſerva habeamus te vires, & Auxilium murum & pro pugnaculum portum & Salutare Refugium.* O Bleſſed Girdle, make us the Inheritors of Eternal and Bleſſed Life, and keep our preſent Life from Deſtruction; O unſpotted Girdle, of the unſpotted Virgin, ſave thy Inheritance; O ſave thy People, be thou our Strength, our Wall, our Fort, our Haven, our Refuge.

This Prayer of your Divines is not taken out of *Euthymius*, but it is taken out of *Aloyſius Lippomanus*, the Biſhop of *Verona*, where you had your Prayer to St. *Theodore*, made by *Neſtarius*, for in the Margin he hath made this Obſervation upon the Prayer: *O quam magna & mira petit a Veneranda Zona*: O how great and marvellous things he deſireth of this Bleſſed Girdle. From this Prayer you cannot ſay that either *Euthymius* or *Lippomanus*, would have you Worſhip the Virgin *Mary*'s Girdle with Divine Honour.

From all which, I eaſily gather, that though the Fathers did in the Fourth and Fifth Centuries, Invocate, and ask the Saints for Favours, yet in that they paid them no Divine Honour; Prayer being of its own nature due only to the Creator, and not to the Creature: nor, indeed, can any thinking Man juſtifie the Fathers in thoſe Raptures, and Rhetorical Apoſtrophe's, in which their Zeal did exceed the bounds of their Knowledge; for their Judgments were otherwiſe when they came to be more ſedate, and had taken theſe Raptures into conſideration, which I ſhall ſhew you by and by.

By your writing I perceive that you are ſo fond of the notion of the lawfulneſs of praying to Saints, that you endeavour to deliver your notion from that great objection of the incapacity of the Saints hearing us in many places far diſtant from each other at one and the ſame time; for you muſt know, that at the firſt creeping in of this fond notion, the memory of thoſe Martyrs were only kept up where their Bodies were Intombed, and their Relicks kept; but now you generally pray to them in many places at one and the ſame time, where you have no Monuments of thoſe Saints, nor any of their Relicks, which you do endeavour to prove, offering ſeveral Authorities in vindication of the ſame.

The firſt Authority you produce is St. *Auguſtine*, who, as you ſay ſaith, *The Solution of this Queſtion is beyond the reach of my Underſtanding, how the Martyrs help thoſe which moſt certainly are helped by them; whether or no they be themſelves preſent at one time, in ſo different*

places, &c. From whence you conclude, that the holy Doctor, *Is certain that the Martyrs help their Clients, at one and the ſame time, in different places; yet uncertain whether they were themſelves preſent. It was not*, ſay you, *his Perſwaſion, that then the Saints help was to be required only, where they were believed to be preſent.* This you ſay is a clear demonſtration.

Your uſing the word Clyents, is fitter for a Lawyer than a Divine of your ſtation; there might another word have been found out, but I let that paſs, and tell you, that I do really believe the examples of the Martyrs have been of great uſe to the faithful; and in this ſence they may be ſaid to help thoſe that follow their good example; you ſee it was paſt St. *Auſtins* underſtanding to ſolve the queſtion, *How the Martyrs did help thoſe that were their Clients*, as you call them, in his *Cura pro Mort. c.* 16. but Sir, ſuppoſe I ſhould ask this queſtion, whether or no the Saints in Heaven have any knowledge at all of Humane Affairs on Earth. I am ſure there St. *Auſtine* can reſolve me, and he will tell us, *That the Dead can have no knowledge of our Affairs here upon Earth, Mortui neſciunt etiam Sancti, quid agant vivi etiam eorum filii.* Again, *Si rebus viventium intereſſent animæ mortuorum, &c.* If (ſaith he) ſo great and famous Patriarchs, as *Abraham*, *Iſaac* and *Jacob*, did not underſtand how the world went with their poſterity, how can it be that the dead ſhould at all take notice of the living? or intermeddle with aſſiſting them? *De cura pro Mort. c.* 13. & 16. I pray Sir obſerve that St. *Auſtin* here is ſo far from praying to Saints, that he tells you, they are ſo far from helping or aſſiſting, that they know not your affairs on Errth, for they have not the leaſt knowledge of our condition. Therefore when he ſaith, *the Chriſtians are helped by the Martyrs*, you muſt not underſtand help as a conſequent of your Prayers to them, but of your following thoſe holy Rules and Examples they have left you, for by their Examples they may be ſaid to help men.

Another Authority you produce is St. *Gregory Nazianzen* in his twelfth Oration, who you ſay having largely ſhewed how the Martyrs cure Diſeaſes, put the Devil to flight, &c. He adds where their Bodies only are, the ſame effect is had as from their Souls, whether they are touched or worſhipped. The Reliques of Saints are much in Eſteem in your Church, and no Chriſtian, I think, ſhould offer any Indignity to them, were they not falſe and fictitious, and put upon Men in order to deceive them, and thoſe things termed to be Reliques, which indeed are not ſo, and many of the ſuppoſed Miracles done by them ſo fooliſh, that a Man hath no reaſon to expect any miraculous Effects from them, but rather ought to ſet them at nought, they being the Inventions of Men to deceive the Simple: but with your pardon, I think St. *Gregory* here only ſpeaketh of the Miracles that have been done by the Bodies of the Saints that have ſuffer'd for the Teſtimony of Jeſus. I will not diſpute the Truth that the Holy Father delivers, but I think from theſe words you cannot

not yet juſtifie your Doctrine of praying to Saints. The Bodies of Martyrs cure Diſeaſes, and put the Devils to flight ſay you, therefore muſt we pray to the Saints and Martyrs. I think it by no means will follow.

Another Authority you produce is St. *Ambroſe* in his Sermon upon the Holy Martyrs *Nazarius* and *Celſus*, Have you invocated the Martyrs, (ſaith he?) He hears you every where, who is honoured in the Martyrs according to his Diſpenſation, who weighs your Vows, and diſpenceth his Gifts, in ſo much is a nearer preſence of the Interceſſor granted as the Faith of the Clyent is more devout. Theſe words, you ſay, are St. *Ambroſe*'s words, and ſo do ſeveral of your Divines: But, *Sir*, I will offer you another ſaying of St. *Ambroſe*, as you call him, in his Sixth Sermon upon St. *Margaret*. *Redere debemus Sanctis honorificentium que nobis ſalutem, profuſione ſuis ſanguinis perpererunt, qui tam ſacra hoſtia pro noſtra propitiatione Domino ſuo oblati.* We muſt yield Honour unto the Saints which have procured Salvation for us, by their ſhedding of their Bloud, which alſo were offered up unto the Lord ſo Holy a Sacrifice for our Salvation. You muſt not think, *Sir*, that any Proteſtant Divines will take either of theſe for the ſayings of St. *Ambroſe*, for your Divines have miſerably corrupted this Father, and made him ſpeak ſuch Blaſphemies againſt God and his Chriſt, which that Holy Father would never have uttered, and eſpecially in his Sermons upon the Feaſts of the Saints. And the reaſon why I offer this, is becauſe that I find St. *Ambroſe* is corrupted by *Eutropius* one of your own Authors, and inſtead of *Dominici ſanguinis conſecrationem*: He ſaith, *Dominici ſanguinis diſpenſationem*; and again we find him in his Funeral Oration upon *Theodoſius* to ſay theſe words: *Tu ſolus Domine Invocandus es, Tu Rogandus ut eum in filiis Repreſentes*, Thou alone O Lord art to be Invocated, Thou art to be Intreated to make up the want of him in his Sons. If a Saint and Martyr might lawfully be prayed unto, then St. *Ambroſe* was not Orthodox in this Requeſt he put up to God. If he were Orthodox in this, then God only is to be Invocated, and not the Saints; wherefore I conclude, that when you Repreſent him, to Admoniſh his Hearers to call upon the Saints, that then you make him ſpeak what your Divines have Forged, and not his own Sence. And this doth further appear, if you will but conſider that the Prayer you call his makes the Creature Omnipreſent, which is an Incommunicable Attribute of Almighty God, of which great Blaſphemy that Holy Father would not be Guilty. But I ſuppoſe your *Lippomanus*, or your *Amphilochius* hath helped you to this Prayer, for in the old Edition of St. *Ambroſe*, I cannot find the Title of this Sermon; but if they ſhould be the words of St. *Ambroſe*, you know the word Invoke, doth not always imply Prayer, but an Acknowledgement, and the word here is ſometimes taken for to own, as that in *Zach.* 13. 9. So that the Holy Father, if he did uſe thoſe words, he neither intended any Adoration, to be paid to theſe Saints, but only an Acknowledgment of their Graces, and great Holi-

neſs,

neſs, and Faith in their Services, and Sufferings for Chriſt, and theſe were owned as Honourers of thoſe Saints. As for the Interceſſion there mentioned, I never Read of any, but that of their Blood, which from under the Altar cryeth to Heaven, but that any Man was juſtified, or accepted, or had a promiſe of being accepted; but he that came to God in the Name of Chriſt alone, I never read or heard of from the Scriptures. In a word, the Prayer as you call, it is a muddy ſort of buſineſs, and ſcarce Sence as you have repreſented it.

You bring in *Gregory* the Great, affirming, that greater Miracles are often wrought where the Saints Bodies are not, that our Mind being fixed upon God, our Faith may have a greater Merit, for as much as we know they repoſe not there; and yet believe that they fail not to hear, and grant our Requeſts. I confeſs, it is true, that where the Primitive Chriſtians did more truſt in God, that greater Miracles were wrought then by the Bodies of the Saints; and thoſe that have fixed their Minds upon God, have received Eminent Favours from God as a Reward of their Faith: But what of all this, what have you to ſay to St. *Gregory*? He is here brought in by you, but I pray for what? He doth indeed tell you, that greater Miracles were wrought where the Bodies of the Saints were not; therefore doth it follow that you muſt pray to them? Nay, the Bodies of the Saints not being there, occaſion'd ſome of the Chriſtians to have their Minds fixed upon God? *Ergo*, the Prayer to Saints is lawful, and they that have their Minds thus fixed, their Faith hath a greater Merit; therefore Prayers to Saints are lawful. The Chriſtians did know that their Bodies were not repoſed in the Church where they were praying, and this was an Argument of a ſtrong Faith, and therefore the Practice of the Church of *Rome* in praying to Saints is lawful. You ſay, St. *Gregory* ſaith, *That they hear and grant our Requeſt*, That is, we are owned, and obtain favour from Heaven, upon the conſideration of our following their good Example; for as God did much for the People of *Iſrael* for *Abraham*'s Sake, and ſaved a Ships Company for St. *Paul*'s Sake, if you will have it ſo worded. And when God did ſhew any particular Favour to any Man for his Eſteem that he had of God's Servants that were Martyrs; it was often attributed to the Saint, not believing that they did do it, but only to ingage them to Honour the Memory of the Saints, and to follow their good Examples. But I think, Sir, St. *Gregory* the Great is ſomewhat too young an Author to be brought upon the Stage to prove this Doctrine.

You advanced next as Witneſſes to your Doctrine by you defended, thoſe Fathers who owned that the ſame Saints Reliques lay in ſeveral places, were Honoured in, and carried about to diſtant places; the Evident import whereof is, that the Saints may be worſhipped in many, nay in a thouſand different places. In a word, wherever the God of Saints is, as St. *Ambroſe* you ſay obſerves, who every where manifeſts theſe Prayers to his Saints, and grants the Bleſſings asked by their Interceſſion.

ceſſion. Theſe, *Sir*, are your own words, what proof have you for this?

What doth St. *Ambroſe* obſerve, he obſerves you ſay, *That the God of theſe Saints is every where*, and ſo do I and all Proteſtants, and we believe that he doth hear us at all times, and in all places? Doth St. *Ambroſe* ſay that therefore we muſt Worſhip the Saints? Becauſe God heareth us every where, therefore muſt we pray to the Saints? They make Interceſſion for thoſe that pray to God, and have Bleſſings granted by their Interceſſion, How comes this to paſs? God ſaith St. *Ambroſe* reveals it to them. Suppoſe all this be true, Doth it therefore follow we muſt pray to them? becauſe by Virtue of a Divine Revelation, or Manifeſtation, they come to underſtand that we have made our Prayers to God. This is not a way of Arguing that becomes a Grave Father of the Society. The God of theſe Saints is every where, therefore we ought to pray to him only, as that Father ſaith. But I pray in your next tell us where St. *Ambroſe* makes this Obſervation, and upon what Occaſion: Till then, I cannot ſee any juſt Reaſon you have to bring in St. *Ambroſe* for a Voucher, I believe he will ſtand you in little ſtead. But having taken your leave of St. *Ambroſe*, you then begin to produce your main Witneſſes in Defence of your Doctrine.

The firſt you produce is St. *Gregory Nazianzen*, What would you have him to prove? Would you have him to prove that the Saints Relicks lying in ſeveral places, and being Honoured in, and carried about to diſtant places, they may be Worſhipped in many, yea, in a thouſand different places. I pray what ſaith St. *Gregory*? He atteſts, that a little Duſt, the leaſt Splinter of their decayed Bones, a Lock of their Hair, their Clothes, ſome drops (though almoſt worn off) of their Bloud have as much Worſhip paid, as their whole Body, that the very calling of the place by the Martyrs Name was known to him to have as much Efficacy, as if the whole Body had lain there. I am much ſurprized at this Authority, or Witneſs, for here is not one word to juſtifie the Doctrine of praying to Saints, unleſs you will Argue thus: That ſome of Relicks of the Saints have as much Worſhip paid to them, as the whole Body, *Ergo* the praying to Saints is lawful, and they may be prayed to at one and the ſame time, in a thouſand different places. This Logic, *Sir*, will not do, but let us go on, the very calling of a place by a Martyrs Name was known to St. *Gregory*, to have as much Efficacy, as if the whole Body had lain there. I believe as much to the full, and ſo you and I ſhall agree there, but what then? I hope you will let us ſee what will follow upon this, *Praying to Saints is Lawful*, and praying to them at one and the ſame time in different places. By no means, I do think Logicians of very little Proficiency would detect this way of Arguing.

Your ſecond Teſtimony is from *Theodoret*, who is brought in ſaying thus: *Their Bodies are not each in their own Monument, but being divided amongſt Cities and Villages, are by them eſteemed the Preſervers of their Souls*

Souls and Bodies; and called their Phyſicians and Honoured, as their Protectors and Guards, and making uſe of their Interceſſion, they by them obtain Divine Benefits, and their divided Bodies retain their Power intire. This was a Learned Writer, but I cannot perceive what Service he doth you, here is no Prayer to Saints juſtified from hence. It is confeſſed that the Chriſtians very early did pay great Honour to the Bodies, and Relicks of the Saints, and Martyrs; and they were induced to believe that great Cures, and mighty Effects were wrought by them, and by the viſiting of the Churches, and Places where they were repoſed, they had ſuch Reports of them, and whole days were ſpent in giving Thanks to God for thoſe Holy Examples they left. But I do not find any thing of any Divine Worſhip they paid to theſe Relicks, or that *Theodoret* here in theſe words doth in the leaſt juſtifie the point in hand: That becauſe their Relicks were divided amongſt Cities and Villages, therefore the Saints and Martyrs might be Worſhipped and Prayed unto in a thouſand places at one and the ſame time. If you can make *Theodoret* ſpeak thus, it will be worthy of Conſideration.

Your third Witneſs is St. *Auguſtine*, who ſpeaks, you ſay, of ſeveral Miracles, that to his certain Knowledge were wrought at the Relicks of St. *Stephen*, in the different places at which they were Honoured. I pray what were thoſe Miracles, when, and where were they wrought; you found that it was not much to the purpoſe, and therefore you ſay no more. Admit the thing to be true, that there were ſuch Relicks of St. *Stephen*, and that ſeveral Miracles were wrought by them, at thoſe ſeveral places where thoſe Relicks were repoſed. What doth it prove that St. *Stephen* might be Worſhipped at one and the ſame time in different places? You will do well to peruſe St. *Auſtin* again, and ſee how that Doctrine is proved.

Your laſt Witneſs is St. *German*, who, you ſay, carried about him in a Reliquary for his Protection and Safeguard, the Relicks of all the Apoſtles and Martyrs. The very Duſt that lay about St. *Alban's* Monument, by a touch of thoſe Relicks, and the Interceſſion of thoſe Saints, reſtored Sight to a Blind Woman; this may for ought I know be as true as the reſt. But, *Sir*, you will do well to remember your Point, which was this: That, becauſe the Fathers owned the Saints Relicks to have been repoſed in ſeveral places, and were Honoured in, and carried about to diſtant places, it did follow that the Saints may be Worſhipped in many, yea, in a thouſand different places. The Fathers, I confeſs, ſeem to take notice of the Diviſion and Diſtinction of the Relicks of the Saints, and of the great Reſpect and Honour they had in thoſe Churches, where they were repoſed, and that many Miracles were wrought by them there, by the Power of God; but that they prove the Conſequence, or import that the Saints may be Worſhipped in ſeveral places, nay, in a thouſand places at one and the ſame time. That, *Sir*, doth not yet appear.

Give

Give me leave, *Sir*, to deal freely with you. I do own that the great God of Heaven and Earth, for the Teſtimony of the Truth of the Goſpel of his dear Son, hath oftentimes wrought great Miracles, even by the dead Carcaſes of his Saints, in Witneſs that they have been his Witneſſes and Inſtruments of his Holy Will, in opening the Eyes of the Heathen, and turning them from Darkneſs to Light, and from the Power of Satan unto God, to the end that they might receive Remiſſion of Sins, and an Inheritance amongſt them, which are Sanctified by Faith in Jeſus Chriſt. But as theſe were great Inſtruments at firſt, to lead the People into the Truth, and bring them to the Obedience of the Goſpel; ſo they became afterwards Snares to lead the People into Errours and great Inconveniences, and that even in the times of the Ancient Fathers above twelve hundred years ago.

St. Auſtin ſaith, *I know many Worſhippers of Graves and Images, that drink and quaff diſorderly over the Dead, and offer Meat unto their Carcaſes, and bury themſelves over the buried, and do eſteem that even their very Drunkenneſs and Gluttony is a Religion that peaſeth God*, De moribus Eccleſiæ, c. 34. *Confeſſion*, lib. 6. c. 2. *Galaſius* ſaith, It is reported, *That with Proceſſion they furniſh up their Churches, built in the Name of the Dead, and the ſame for ought I can hear, while they were alive, were not altogether good Faithful Men*, Galaſius *Can.* 2. *de con. diſt.* 1. *placuit*. St. *Martin* on a time came to a Chappel, built in the Name of a Holy Martyr, but afterwards it was revealed to him, that the ſame Martyr had been ſometimes a common Thief, and for a Robbery had been put to Death, and by the Errour of thoſe times, was Honoured by the People for a Saint: Likewiſe St. *Auſtin* ſaith, *Some there be that carry about Martyrs Bones, expoſing them to Sale, and yet may very well be doubted whether ever they were Martyrs or no.* Conſider what feigned Miracles your Church hath invented to incourage the Laity in theſe Errours. You have made dead Images to Sweat, to Weep, and to Laugh, and to ſhift themſelves from place to place. The Image of the Virgin was made to attend her own Candle, and other Images and Relicks were feigned to heal Diſeaſes. *Nicolas Lyra* ſaith, *In Eccleſia dei populus ſæpe dicipitur a Sacerdotibus fictis miraculis lucri cauſa.* In the Church of God the Prieſt oftentimes deceive the People with feigned Miracles, for Lucres ſake. Thus the World was born in hand, that Images and Relicks of Saints were not barely ſuch, but had a ſecret Divine Power hidden within them; and therefore they ought to be Worſhipped. From hence I conclude, that though God was pleaſed to work ſundry Miracles by the bodily Relicks of his Saints; yet the People were abuſed by them, and notorious Errours inſued upon the great Eſteem the Sacred Relicks were in. But had they continued in the ſame Station, for which they were firſt preſerved, and no abuſe at all occaſioned by them; I cannot ſee how you can juſtifie your Doctrine, that, becauſe of the many places where the Relicks of Martyrs were repoſed; that therefore

the Saints and Martyrs might be Worſhipped in many places at one and the ſame time.

And, becauſe you have inſiſted ſo much upon the Miracles of the Relicks, and of the Bodies of your Saints and Martyrs; but of theſe Miracles, the Holy Fathers without doubt was very cautious, for ſee St. *Chryſoſtom* ſaith, *In fine temporis concedenda eſt poteſtas Diabolo, ut faciat ſigna utilia, ut jam Miniſtros Chriſti, non per hoc cognoſcamus quia utilia faciunt ſigna, ſed quia omnino hæc ſigna non faciunt*, In the end of the time Power ſhall be given to the Devil, to work profitable Signs and Miracles, ſo that we cannot know the Miniſters of Chriſt, by that they work profitable Miracles, but by that they work no Miracles at all, *Chryſoſt.* in *Mat. Hom.* 49. St. *Auſtin* ſaith, *Non dicat ideo eſt quia illa vel illa Mirabilia fecit, vel iſte vel ille aut quia illa vel illa ibi contingunt*, &c. *Removeantur iſta vel figmenta Mendacium hominum, vel protenta fallacium Spirituum*, Let no man ſay it is true, for that or this Man hath wrought this or that Miracle, for that Men make their Prayers at the Tombs of our Dead, and obtain their Deſires, or for that theſe or theſe Miracles be wrought there, &c. Away with theſe things, they may be either the Juglings and Mockeries of deceitful Men, or elſe Illuſions of lying Spirits, *Aug. de Unitate Eccleſiæ. Cap.* 16. Again, St. *Chryſoſtome* ſaith, *Per Signa cognoſcabatur qui eſſent, eſſent veri Chriſtiani qui falſi nunc autem ſignorum operatio omnino levata eſt magis autem Invinitur apud eos qui falſi ſunt Chriſtiani.* In old time it was known by Miracles who were the true Chriſtians, and who the falſe, but now the working of Miracles is taken quite away, and is rather found amongſt them that are falſe Chriſtians, *Chryſoſt. in Matth. Hom.* 49. Therefore St. *Auguſtine* ſaith, *Contra illos mirabiliaris cautum me fecit Deus meus dicendo in noveſſimis diebus exſurgent pſeudo Prophetæ facientes ſigna & portenta ut inducunt in errorem ſi fieri poſſit etiam Electos*: Againſt theſe Miracle-Mongers my God hath armed me, ſaying, In the latter days ſhall ariſe falſe Prophets, working Signs and Wonders, to deceive, if it be poſſible, the Elect of God. *Aug. in Johan. Tract.* 13.

Sir, you have told us of a great many Miracles that have been wrought by the Bodies and Relicks, of Saints and Martyrs: But I wonder, you being of the *Society of Jeſus*, would not give us one touch of the Relicks of St. *Xaverius*, in *Eaſt-India*, and of his Relicks at *Rome*; nay, there is ſcarce a Colledge of *Jeſuits* in *Chriſtendom*, but have of them more or leſs, and by thoſe Relicks many Miracles have been wrought; Why did you not prove that he might be Worſhipped all over *Chriſtendom*, as well as any other Saint? Why did you not give an account of the Miracles of the Saints of your Order in *India*? Who by their Holy Water have driven Mice out of the Country, and made barren Women to bare Children; and ſuch other wonderful Miracles. But you are a modeſt Gentleman, and would not therefore take notice of them, at this time, leſt the World ſhould not at this time of day, be under any obligation

tion to believe them, or any part of them; and as the World is now cautious, ſo have Learned Men in all Ages: *Alexander* of *Hales* ſaith, *In Sacramento apparet Caro interdum humana procuratione interdum operatione Diabolica:* In the Sacrament itſelf there appeareth Fleſh, ſometimes procured by Men, and ſometimes by the working of the Devil, *Alex. de Hales, Par.* 4. *Queſt.* 53. *Mem.* 4. Therefore from hence obſerve, that Miracles are not the Signs always of true Doctrine, eſpecially of the Doctrine you defend, (*viz.*) Praying to, and Worſhipping of Saints.

Love you know is bountiful, and as it hath produced a very fair Account of the Miracles, wrought by the Relicks of Saints, and the Bodies of your Martyrs; ſo give me leave on my part to tell you what Miracles I have ſeen wrought by the Preaching of the glorious Goſpel of our dear Redeemer, the Blind ſee, and the Dumb ſpeak, the faint-hearted are made couragious, our Biſhops are ſtout in the Cauſe of our bleſſed Lord, our Presbyters ſpeak now with the Tongues of Angels, the Voice of our God is heard amongſt us, and the People are turned from Darkneſs to Light, and from the power of Antichriſt, to the obedience of the Goſpel. The Doctrine that is Preached amongſt us is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, confounding Principalities and Powers, Spiritual Wickedneſſes, and High Places, good Men are perfected, the Body of Chriſt is edified; theſe, *Sir*, if you have Eyes to ſee, are great Miracles. Saint *Chryſoſtom* ſaith, *The Converſion of the World is a Miracle, Chryſoſt. in cor. Hom.* 6. St. *Auſtin* ſaith, *Modo Caro cæca non aperit Oculos Miraculo Domini, & Cor cæcum aperit Oculos Sermone Domini:* Now adays the blind Fleſh openeth not her Eyes by the Miracles of our Lord, but the blind Heart openeth his Eyes at the Word of our Lord, *Aug. de verbis domin. Secund. Mat. Ser.* 18. Again, *Modo Aures corporis ſurdæ non aperiuntur, ſed quam multi habent clauſas Aures Cordis quæ tamen verbo dei penetrante Pateſcant?* Now adays the deaf Ears of the Body be not opened, but how many are there who have the Ears of their Heart ſhut up, which notwithſtanding are opened, when the word of God that pierceth entereth? I think that theſe Miracles are greater Arguments why we ſhould Worſhip God through Jeſus Chriſt, then the Miracles of the Relicks and Monuments of the Martyrs are why you ſhould Worſhip and Pray unto the Saints.

It may be you may not take it well if I ſhould not take notice of your Miracles once more, therefore I will I behold the Countenance of your Glorious Miracles: Your Croſſes they can ſpeak, and your Idols can go; your Images can light their own Lamps; your Holy Water is able to drive away Mice, and to make barren women Fruitful, and to calm the Sea. This I have learned from ſome of your own Writers, but your Miracles and your Doctrine of Praying to Saints is much alike; but I

will conclude this Head with the Saying of St. *Hierom*, *Mendacium Antichriſti Chriſti Veritas devorabit.* The Truth of Chriſt ſhall devour the Falſhood of Antichriſt.

Having examined your Doctrine, that becauſe the Relicks of the Martyrs are diſperſed about into divers places, and being honoured in their reſpective places where their Relicks are repoſed, that therefore they might be Worſhipped in a thouſand different places, at one and the ſame time; for which you produced ſeveral Witneſſes, and they being all conſidered, you now proceed to ſhew that this Doctrine of Praying to Saints was authoriſed by four Councils, held within the ſpace of the firſt five hundred years after Chriſt. By the Authority of thoſe Councils you think you do your work.

Firſt, You cite the Council of *Chalcedon*, and ſay, *That in the Firſt General Council held there, the Biſhops belonging to the Patriarchate of* Conſtantinople, *publickly in the Council, and unoppoſed, uſed this Invocation to* Flavianus: Flavianus *lives after Death; let the Martyr Pray for us.* And more, you ſay, you do not expreſs in your Litanies to the Saints. This was a Practice, But I pray, *Sir*, where is the Injunction? There is a Decree in your Chapter, held at *Trent*, *That the Saints ſhall be Prayed unto.* If you can find ſuch a Decree in the Council of *Chalcedon*, I pray let us ſee it; or elſe never pretend to cite the Authority of the Council. I was big with expectation, and truly did give myſelf the trouble to peruſe, and conſider it; but finding no Decree in the caſe, I therefore judge that your citing the Council, was to little or no purpoſe; the Practice of a number of Biſhops being no Warrant for any Doctrine whatſoever, unleſs approved, allowed, and decreed by a General Council. You have met with ſundry Debates amongſt Learned Men, that have not been oppoſed by the reſt of the Council; yet when the Queſtion hath been put, it hath been carryed againſt the Debates, though they have appeared with a conſiderable Party.

But I will conſider your Invocation here, in the Council of *Chalcedon*. The Words of your Invocation are theſe: Flavianus *lives after Death; let him Pray for us.* I pray, *Sir*, do but conſider the occaſion of the Words: There were two Perſons that ſtood Candidates for the Biſhoprick of *Epheſus*, *Baſſianus* and *Stephen*, who both contended for that Biſhoprick, *Baſſianus* appears before that Council, and he having had this *Flavianus* to communicate with him in his Life-time, and having been a great Favourite with him, he becauſe of that intimacy, engaged the Biſhops of the Obedience of *Conſtantinople*, who cryed out in the Council, in the behalf of *Baſſianus*, Flavianus *the Martyr lives after Death, he ſhall Pray for us.* Which is no more than this, he ſhall intreat you to do us this favour, as to give the Cauſe for *Baſſianus*, and confirm him Biſhop of *Epheſus*, let him Pray for us, ſince he was a Martyr for the Faith, let his Martyrdom oblige you to appear for his Friend. Theſe Biſhops did

did not ſay, *Flavianus* lives after Death, he ſhall pray to God for us, (for you muſt underſtand theſe Biſhops had made the Cauſe of *Baſſianus* their own) but he ſhall pray or intreat this Council for us. This is a worthy proof for the Lawfulneſs of Praying to Saints; for do but conſider, if it be given for granted, that the intention of thoſe Biſhops was, Let *Flavianus* pray to God for us: What then, doth it ſay, Let us pray to *Flavianus*? Here is not one Word of that, nor indeed of the other.

Secondly, You in the ſecond place cite the Council of *Gangræ*, *Can.* 20. *If any one through Pride, believing himſelf perfect, accuſe thoſe Meetings, which are had at the places where holy Martyrs Repoſe, or in their Churches, or believes that ſuch Oblations as are made there, ought to be ſlighted; Let them be accurſed.* But, I pray, *Sir*, why do you put theſe words in, that is, need not the Interceſſion of the Saints, that is the greateſt Folly that ever Men could be guilty of; What Man of Learning could ever give this Explication of a Canon, which the thing will in no wiſe bear. But, *Sir*, I will forfeit all the skill I have, if you can bring any of the Doctors of *Sorbonne*, or any of the Congregation, *De propaganda fide*, that would produce this Canon of the Council of *Gangra*, to prove that Praying to Saints was enjoyned by the Catholick Church: Nay, I will appeal to any of the Learned of your own Society, whether they in their Conſciences do believe that it looks like a proof to juſtifie that Doctrine. The Canon being taken as you have laid it down, ſays no more, that they are accurſed, who ſhall take down the Monuments of the Martyrs, or ſhould believe that the Oblations made in thoſe Holy Places were to be ſlighted, or ſhould in any meaſure reflect on thoſe that did frequent the Meetings, had, and held where the Bodies of the Martyrs did repoſe. Here is not one word of Praying to the Saints, or of the Saints making Interceſſion for us.

Thirdly, You produce the Council of *Laodicea*, held in the Year 320, as allowing the Worſhipping of the true Martyrs of Chriſt, mentioning Churches built in their Honour, over their Monuments, whether the Chriſtians reſorted. I perceive you are faint-hearted, and durſt not ſay the Sence of the Council of *Laodicea*; ſee the 35 Canon, where it was determined by that Council, *That Chriſtians ought not to leave the Church, and go and call upon Angels, and make Meetings, which are things forbidden. If any Man therefore be found giving himſelf to this ſecret Idolatry, let him be accurſed, becauſe he hath forſaken the Lord Jeſus Chriſt the Son of God, and hath applied himſelf to Idolatry.* *Theodoret* in his Expoſition upon the Epiſtle to the *Coloſſians*, doth twice mention this Canon, and declare the Sence of it, upon *Col.* 3. 17. the Apoſtle ſaith, *He commandeth us to adorn our Words and Deeds with the Commemoration of our Lord Jeſus Chriſt, and to ſend up thanks, giving to God, and the Father by him, and not by Angels.* The Synod of *Laodicea* follow alſo this Rule, and deſiring to heal this old Diſeaſe, (*viz.*) *Angel-*

Worſhip,

Worſhip, made a Law, *That they ſhould not Pray unto Angels, nor forſake our Lord Jeſus Chriſt.* And on *Col.* 2. he adds, *That this Vice continued long in* Phrygia, *and* Piſidia, *for which cauſe the Synod* (aſſembled in *Laodicea*, a chief City in *Phrygia*) *forbad them by a Law to Pray unto Angels.* *Oecumenius* hath much the ſame words, upon the ſame place; and here I am ſure you find nothing of Praying to Saints, but rather forbidden, for if it be unlawful to Pray to the Angels, and that be Idolatry, then it is unlawful to Pray to the Saints, for without doubt the latter is as lawful as the former.

In the Sixth, and thirty ſixth Canons of that Council, you ſay, *That the Worſhipping of Martyrs was as it were allowed*; or that I may not be charged for a Miſrepreſenter, you ſay, *That you produced that Council, as allowing the Worſhipping the true Martyrs.* With what face can you aſſert that, when thoſe Canons ſpeak nothing of the Worſhip of the true Martyrs. The Council makes mention indeed of the reſort of the Chriſtians to the Churches of the Martyrs, where they did uſe to pray, but there is nothing in that Council, that intimates any thing of the lawfulneſs, or the neceſſity of Praying to Saints, but rather forbids it.

Fourthly, The laſt Council you cited, is the fourth Council of *Carthage*, held, you ſay, in the Year 368, not only *Authorizing Chriſtians to meet in Churches Dedicated to Martyrs, and even where-ever any Monument of a Martyr ſhould be; but commanding that all Altars ſhould be demoliſhed, if there be not an evident certainty of the Relicks over which they were erected.* What is all this to the purpoſe? The Council of *Carthage*, ſay you, Authoriſed Chriſtians to meet in Churches Dedicated to the Martyrs, *Ergo* Prayers to Saints are lawful. That the Councel ordered the demoliſhing of all Alters, if there were not an evident certainty of the Relicks over which they were erected, *Ergo* the Council did command Praying to Saints. But if you will look into the third Council of *Carthage*, you will find it againſt the Praying to Saints.

You are pleaſed to ſay that this was the moſt expreſſive method of authorizing Devotion to the bleſſed Saints. The Council authorized Chriſtians to meet in Churches Dedicated to the Martyrs; this was indeed an expreſſive method of authorizing Devotion to the bleſſed Saints, but where are your Injunctions for the Praying to Saints, what was the Decree of that Council, and what was that Council that did decree for the putting in practice this Romiſh Doctrine of Praying to Saints. In a word, your Four Councels make no mention of any Injunction for the people to pray to Saints, no they do not ſo much as intimate to us, that it was the practice of the Church at that time. You know that your Chapter at *Trent* makes a formal Decree, enjoyning *all upon pain of a Curſe, to apply themſelves in their Prayers to the Saints*, and if you had produced ſuch a Decree, you would have done ſome ſmall matter of Reputation to the practice of the Church.

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Since your Authorities taken from theſe Four Councils, will do you no ſervice, away you haſten to St. *Auguſtine*, who in his 137 Epiſtle, commends the Chriſtians for flocking to the Monuments of Martyrs, there to ask miraculous Favours, and to ſome particular Saints, for ſuch, and ſuch peculiar Graces, to others again for different ones. The Chriſtians did go to the Monuments of the Martyrs, and did ask for Favours; but I hope you will tell us from whom they asked theſe favours. St. *Auſtin* in all that Epiſtle doth not ſay one word of their asking the Saints, but their Prayers were directed to God, that he might obtain this or that favour or Grace which the Saint was ſuppoſed to be indued withal in the time of his or her life. Here you are failed in your Authority, for this ſaying of the holy Doctor proves nothing for the lawfulneſs of Praying to Saints.

You come to the cloſe of the matter, and here you offer the commemorations of the Bleſſed Virgin and holy Saints, as more full and expreſſive in the ancient Liturgies, then any in the preſent Roman Miſſal. This I am ſure is not *ad Rem*, for the commemoration of the Saints to bleſs God for them and their good examples they left us, and heavenly Doctrine they taught. In that we are all agreed; but I am inclined to joyn with you, and examine your Authorities you produce, and perhaps you may find ſomething to drop in that may help your Doctrine of Praying to Saints, which no doubt but will give your Church ſome colour for that Practice.

The firſt Authority you produce is St. *Cyril*, Patriarch of *Jeruſalem*, who bears witneſs to this Prayer in the Liturgies of his time: *We pray to thee all of us, and offer thee this Sacrifice, ſo as to make a Commemoration of thoſe who have ſlept before us; firſt, of the Patriarchs, Prophets, Apoſtles, Martyrs, that God through their Prayers would accept of our Prayers: We never ſay more than this, in any Commemoration in our Maſſes:* Well, here is plainly ſet forth, that the Saints make Interceſſion for us, but nothing of any Prayer made to them. But your Author is not very well received, becauſe this Prayer of his, ſmells ſo rank of your Romiſh Superſtition, that none but ſuch an old Doctor newly ſet forth, could be guilty of; I am lothe to call his Credit in queſtion, but I tell you that in his ſtyle, in his way of arguing, he is not at all like the *Greek* Fathers, in wording his Notions; he appears to have lived but of late Years, and therefore his Authority, *Sir*, will be of little Credit at this time. Yet he doth you no manner of Service; he ſhews that in his time, the Interceſſion of Saints was a received Notion, but hath not one word of Praying to them, and St. *Auguſtine* in his Tract *in Johan.* ſeemeth to countenance it, but doth not at all point at any Invocation, or Prayer to be made to the Saints and Martyrs. But ſay you, doth not the ſaying of St. *Cyril* and St. *Auguſtine* prove, that their Interceſſion muſt be asked that it may be obtained. In anſwer to this, I ſay, I do not find that either your St. *Cyril* or St. *Auguſtine* doth

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in either of theſe places direct us to apply our ſelves to the Saints for the benefit of their Interceſſion, the one ſaith, *That in the Prayer of the Liturgies in his time, the faithful did commemorate the Saints that God through their Prayers would accept of your Prayers.* And St. *Auſtine* ſaith, *That the Chriſtians commemorate the Saints at the holy Table, that they may pray for us.* He doth not ſay, that Chriſtians pray to the Saints that they may pray for us. It may be worth your while to conſider how little theſe two Authors do appear to help you out in this point, which you ſo zealouſly defend.

You ſay that you offered devout Prayers to the bleſſed Virgin out of the Liturgies of St. *Baſil* and St. *Chryſoſtom.* Thoſe Liturgies have both been ſo miſerably abuſed, that they are not of any great value with the Doctors of you own Church, for the Interpolations are ſo frequent, that we can ſcarce tell either the order or the ſence of thoſe Liturgies. I have ſeen the old Copies of thoſe Liturgies, where I find commemorations of the Bleſſed Virgin and the Saints, but I cannot find any Prayer made to them in latter times. They may have crowded a Prayer to the Virgin, which you perchance have uſed, but it is no proof. For Dr. *Stephen Gardner*, the notorious Biſhop of *Winton*, he ſaith, (and that not without due conſideration had of thoſe Offices) *that both of them were miſerably diſordered, that ſet behind which ſhould have been before, and that the Ignorant Scribes of the latter Ages had baſely corrupted both thoſe Liturgies.* This is the Credit that the Liturgies of thoſe Fathers had, with that Biſhop of your own Church, and therefore we have reaſon, Sir, to refuſe them as Authors that have been corrupted by the Scribes of your own Church, *Steph. Gard. ad object.* 185.

And that St. *Chryſoſtom*'s Liturgie hath been abuſed doth thus further appear, for in that Liturgie ſet forth by *Claudus Sanctes*, you have St. *Chryſoſtom* praying for Pope *Nicholas* in theſe words, *Nicholai ſanctiſſimi & Univerſalis Papæ longa ſint tempora:* We pray God ſend *Nicholas* that moſt Holy and Univerſal Pope a long time to live, whereas it is well known to you, that Pope *Nicholas* lived in the year of our Lord 857. which was almoſt 500. years after St. *Chryſoſtom*'s deceaſe; likewiſe in the ſame Liturgie there is a Prayer for the Empire and Victory of the Emperour *Alexius*, who lived in the year 1080. after the death of St. *Chryſoſtom* 700. years. Now it is very hard if we ſhould receive the Teſtimonies that are Authentic, ſince they are made to ſerve all the vile Turns imaginable, ſo that you may ſee what Stuff here is that you father upon two burning and ſhining Lights of God's Church, and upon them we muſt ground our Faith and Salvation. We muſt pray we know not what, and I know not to whom. If we receive either or both your new St. *Baſils*, and new St. *Chryſoſtoms* Liturgies, for in their old Liturgies there is no mention made of praying to Saints, nor of the Saints Interceſſion for us.

It hath been commonly obſerved when the learned Writers of your Church have wanted Scripture for any Point or Notion of Religion, which they have endeavoured to defend, then they pretend the Authority of the Fathers and Counſels to juſtifie them in the maintenance of their Notions, and in particular this practice of your Church, in pray-to Saints and Angels. Your *Bellarmine* ſays, *That all the Fathers both of the Greek and Latin Churches teach us to pray to Saints.* *Salmeron* and *Stapleton*, and others do ſpeak the ſame Language; but all of you to this day have ſo inured your Tongues to talk of the Fathers, that you can hardly uſe any other form of Speech, nay, you have attempted to bring ſeveral of the Fathers of the firſt four or five hundred years.

But you have not yet produced one Teſtimony out of any Father, whereby it may appear that any account at all was made of it; nay, thoſe whom you have named were all againſt it. I could produce Teſtimonies in abundance for this my Aſſertion, but it would be too tedious for me to Write, and you to Read, therefore take a taſt of theſe few.

Ignatius who flouriſhed about the year of our Lord 140. in his Epiſtle to the *Philadelphians*, writeth thus: *You Virgins have none but Jeſus Chriſt before your Eyes, in your Prayers, and the Father of Jeſus Chriſt, Ignat. ep.* 6. By which Teſtimony it appears to me, that the Chriſtians of his time did not ſo much as pray to the Virgin *Mary* herſelf. To the ſame effect is that of *Origen*: *We muſt pray to him alone who is God above all things, to him alſo we muſt pray who is the Word, the only Son of God, and the firſt Born of all Creatures,* Tom. 8. cont. celſum pag. 395. in eod. lib. p. 381. 384. 402. 416. 420. Tom. 5. conta. celſum lib. 8. in ep. ad Rom. c. 10. *Athan. in orat* 3. *contr. Arrian.* To God alone (ſaith he) *it belongeth to be Worſhipped, and the Angels themſelves are not ignorant hereof, for although they excel in Glory, yet are they but Creatures, and are none of thoſe that are Worſhipped, but of thoſe that Worſhip the Lord:* And again, *becauſe Jeſus Chriſt is not a Creature, but begotten of the very Subſtance of the Father, and is by Nature the Son of God; therefore he is to be Worſhipped.* Therefore, *Sir*, what becomes of your urging of *Athanaſius*, for countenancing of Invocation and Prayer to the Saints, and of his Prayer, as you call it, to the Virgin *Mary*?

Conſider *Origen* once more, and he hath this expreſſion, if I underſtand his Greek aright, *That we ought not to Worſhip our Fellow-worſhippers, nor to pray to thoſe that pray themſelves*; which ſaying of this great Doctor agrees with that paſſage in the *Revelations*, c. 22. 9. c. 19 10. When St. *John* offered to Worſhip the Angel, he ſaith to him, *See thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them that keep the ſayings of this Book. Worſhip God.* That great Doctor ſaith in another place, *If* Celſus *will have us to procure the good Will of any others after him, that is God over all, let him conſider that*

when the Body is moved, the ſhaddow thereof doth follow it. So in like manner having God propitious to us who is over all, it follows that we ſhall have all his Friends, both Angels and Saints, loving to us, for they have a fellow-feeling with them that are thought fit to find favour with God; neither are they only favourable unto ſuch, but they work with them alſo that are willing to do Service unto him who is God over all, and are friendly to them, and pray and intreat with them, ſo as we boldly ſay, that when Men with Reſolution propoſe unto themſelves the beſt things do pray unto God, many thouſands of the Sacred Powers pray together with them unſpoken to, *Origen lib.* 8. *contr. celſum*, p. 432, 433. The Writings of *Origen* are full of Evident Teſtimonies againſt this Doctrine, for which you ſo earneſtly contend: And *Athanaſius* wrote as much as he about this Point, and the *Arrian* Hereſie, which had ſpread itſelf in his time in many conſiderable parts of *Chriſtendom*, againſt which he contended with great Zeal, and as great Judgment gave him occaſion for it. *They maintained Chriſt was a meer Creature, and yet they prayed unto him.* The Holy Doctor on the other ſide, did with the Orthodox Fathers maintain, *That if he were Created, he muſt not be Invocated*, What reaſon had they to pray to Chriſt who was a meer Creature. You very well remember that their Plea was, *becauſe the Word of God dwelt in him*, then he argueth upon them thus: *If you Worſhip the Man Chriſt, becauſe the Word of God dwelt in him, at the ſame time Worſhip alſo the Saints who have the Word of God dwelling in them.* The Word of God dwelling in Chriſt was no manner of Plea, or Argument for his being Worſhipped; but becauſe he is not a Creature, but is begotten of the very Subſtance of his Father, and is by Nature the Son of God, therefore he is to be Worſhipped. If you find St. *Athanaſius* to ſay, *That the Saints are by Nature the Sons of God, and begotten of the Subſtance of the Father*, then we muſt Worſhip the Saints; but ſince they are the Children of God by Adoption and Grace, and by Nature they were the Children of Wrath, as well as thoſe who are yet dead in Treſpaſſes and Sins, though ſince their Converſion, the Word of God, and Seed of God remaineth in them, and they are not to be Worſhipped. If the Plea of the *Arrians* for the Worſhip of Chriſt, who they aſſerted to be a meer Creature had been juſtifiable, then by Vertue of the ſaid Plea it had been lawful to Worſhip the Saints; but as the Plea cannot maintain the *Arrians* in the Worſhipping of Chriſt, ſo that Plea will not juſtifie you, nor your Church in the Practice of Praying to Saints: Hence it is that the great Doctor St. *Athanaſius*: *That if you Worſhip the Man Chriſt, becauſe the Word of God abideth in him, Worſhip alſo the Saints who have the Word of God abiding in them.*

I humbly conceive it may not be unneceſſary to put you in mind, that as the Greek Fathers now cited do by no means Countenance your Doctrine and Practice of Praying to Saints and Angels, there are alſo ſeveral

veral Latin Fathers, who are of the ſame Opinion. *Tertullian* who lived about the beginning of the third Century he ſaith, *Hæc ab alio orare non poſſum quam aquo me ſcio conſecuturum quoniam ut ipſe eſt qui ſolum præſtat*, &c. The ſubſtance of which words is this, He tells us that ſuch and ſuch things he might not pray for from any other but from him, from whom he knew he ſhould obtain them, becauſe it is he who alone is able to give, and I am he for whom they muſt be obtained, being his Servant who obſerve him alone, *Apologetic.* c. 30. There is a Diſcourſe of the Trinity, by *Novatian*, which is added to the Works of *Tertullian*, in which you may meet this paſſage: *If Chriſt be only a Man, Why is a Man called upon in our Prayers as a Mediator, ſeeing that the Invocation of a Man is judged of no Efficacy to Salvation? Why alſo is Hope repoſed in him, ſeeing Hope in Man is Accurſed?* From hence obſerve, that if Chriſt may not be Prayed unto, if he were but a Man, then the Saints who are but Men, may not be prayed unto. If Chriſt be but a Man, he cannot be prayed unto as a Mediator, therefore how can you juſtifie Praying to Saints as Mediators, ſeeing they are but Men? If a Prayer to a Man be of no Efficacy to Salvation, then Prayer to Saints can be of no Efficacy to Salvation, ſince they are but Men. If Chriſt were but a meer Man, then why is Hope repoſed in him, the Saints being but Men, Why ſhould Hope be repoſed in them; for if you pray to Saints, you muſt not only believe that they hear you, but hope that they will anſwer you, which hope is in vain, becauſe they are but Men.

Obſerve what he ſaith further, *Si Homo tantum modo Chriſtus, quomodo adeſt ubique invocatus hæc Hominis Natura, non ſit ſed Dei ut adeſſe omni loco poſſit?* If Chriſt be only Man, how is he preſent, being called upon every where, ſeeing this is not the Man, but God that can be preſent in every place? *De Trinit.* c. 14. The Saints being only Men, how are they preſent, being called upon every where, they cannot be in all places, it being the Nature of God only to be preſent in every place. If the Omnipreſence of God be the great Argument why we ſhould call upon him every where, then you can give no reaſon why the Saints ſhould be called upon every where, becauſe they are not Omnipreſent. We could not juſtifie Praying to Chriſt every where as Mediator, if he were but a meer Man, becauſe as ſuch as he could not be in every place, How then can you juſtifie Praying to Saints every where as Mediators, ſure they cannot as Men be in every place.

Obſerve what St. *Ambroſe* ſaith in his Funeral Oration upon *Theodoſius* the Emperour: *Tu ſolus Domine Invocandus es, Tu Rogandus ut eum in filiis Repreſentes.* Thou only, O Lord, art to be Invocated, Thou art to be Intreated to make up the want of him in his Sons.

If this Holy Doctor ſaith true, which is beyond all Contradiction, then how can you juſtifie the Invocation and Prayer to Saints, as it is practiſed in your Church? Why might not St. *Ambroſe* have applied himſelf to the Saints, to make up the want of *Theodoſius* in his Sons, if that the Praying to Saints had been lawful, And if the Praying to Saints be lawful, how can this paſſage of that great Doctor be by you juſtified? If you can but reconcile this, you ſhall be my great Oracle; for if God alone be to be called upon and Intreated, then none elſe ought to be called upon and Intreated, Why then are your Saints called upon and Intreated? Conſider that paſſage of St. *Auguſtine* in his Confeſſions, he thus Prays unto God: *Quem invenirem qui me Reconciliaret tibi an eiſdem mihi fuit ad Angelelos, qua prece quibus Sacramentis multi conantes ad te redire, neque per ſeipſos valentes, ſicut audio tentaverunt hæc & inciderunt in diſiderium curioſarum Viſionem, & digni habiti ſunt Illuſionibus.* Whom ſhall I find that might Reconcile me to thee? Should I go to Angels, with what Prayer? With what Sacraments? Many endeavouring to return unto thee, and not being able to do it by themſelves, as I hear have tryed theſe things, and have often fallen into the Deſire of curious Viſions, and were accounted worthy of Deluſion. If Angels and Saints had been Mediators, as your Church ſaith they are, then St. *Auſtin* could have lain under no great difficulty of finding ſome body to Reconcile him to God: If praying to Angels had been a Doctrine according to Truth, he would not have wanted a Prayer. He ſaith, *Should I have gone to the Angels, With what Prayer?* If praying to Angels had been a received Doctrine, there would have been Directions given with what Prayer he ſhould have gone to them; and the very ſame may be ſaid of the Saints. Should we go then, with what Prayer? See what he farther ſaith: *I confeſs and know my Soul is Defiled, But who ſhall cleanſe it, or to whom elſe ſhould I cry beſides thee? Confeſſ. lib.* 10. *c.* 41.

Sir, The Queſtion had been altogether needleſs, or elſe ſoon anſwered, had your Doctrine been true: the Diſtemper that he laboured under, had ſoon been cured, had your Practice been lawful. If it were lawful for St. *Auſtine* to cry to none but to God, and ſeek redreſs from him, then why doth your Church engage us to call upon Saints and Angels? There is another Saying of the ſame Father, that doth appear againſt your Practice and Doctrine in Controverſie in theſe, words: *Divine & ſingulariter in Eccleſia Catholica, traditur nullam Creaturam colendam eſſe*, &c. In the Catholick Church it is divinely and ſingularly delivered, that no Creature is to be Worſhipped by the Soul, but only he that is Creator of all things: *De quantit. Animæ*, C. 34. It is apparent that the Word of God is againſt you, for you have no warrant from thence, for this aſſertion;

aſſertion; nay, you have the expreſs Words of Chriſt againſt it, *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:* Which Injunction was delivered by *Moſes* to the *Jews*, *Deut.* 6. 13. *chap.* 10. 20. And by the Prophet *Samuel*, 1 *Sam.* 7. 3. with a Promiſe of their being deliver'd out of the hands of the *Philiſtines*: and not only ſo, but you have a Tradition of the Church Catholick: *Traditur* (ſaith the holy Doctor) *in Eccleſia Catholica nullam Creaturam colendam eſſe.* From whence I argue, if no Creature is to be worſhipped but God only, who is the Creator of all things, then the Saints who are but Creatures, are by no means to be worſhipped, becauſe Worſhip is only due to God, for that he is the Creator of all things. Again, the ſame Doctor ſaith: *Chriſtus Sacerdos eſt qui nunc Ingreſſus in interiora veli Solus ibi ex his qui Carnem Guſtaverant interpellat pro nobis in cujus rei figura in illo primo populo & in illo primo templo unus ſacerdos intrabat in Sancta Sanctorum: populus omnis foras ſtabat:* Jeſus Chriſt is the Prieſt, who being now enter'd within the Vail alone, there of them that have been partakers of Fleſh, doth make Interceſſion for us; in figure of which thing, amongſt that firſt People, and in that firſt Temple, the Prieſt only did enter into the Holy of Holies, and all the People ſtood without, *Aug. in Pſ.* 64. How came Chriſt to be a Prieſt? And of what Order is he a Prieſt? The Author to the *Hebrews* tells you, *That he was a Prieſt after the Order of Melchizedeck: and that he was called of God:* ſee *Heb.* 5. 4, 5, 6. And no Man taketh this Honour unto himſelf, but he that is called of God, as was *Aaron*; ſo alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, *Thou art my Son, this day have I begotten thee:* as he ſaith in another place, *Thou art a Prieſt forever after the Order of Melchizedeck.* Whoever termed the Saints to be Prieſts, after the Order of *Melchizedeck?* Who called them to be Prieſts? When did did they enter within the Vail? The Father ſaith, *That he alone of them, which did partake of the Fleſh, doth make Interceſſion for us.* How comes the Saints now to do it? When did this Interceſſion of theirs commence? Chriſt did not enter into the Holy of Holies till after his Reſurrection, then God conſtituted him the great High-Prieſt, and Apoſtle of our Profeſſion; ſaying, *Thou art my Son, this day have I begotten thee.* Are the Saints yet riſen from the Dead? if they are not, How then can they appear in the Preſence of God for us. If they do, when did their Mediatorſhip begin? Chriſt alone entered, and alone doth intercede with God for Mankind. If the Saints are joyned with him, why then doth the Father here ſay, *He being now entered within the Veil alone of them, who have been partakers of the Fleſh.* The High-Prieſt in the time of the Law was a Type of Chriſt, becauſe he went into the Holy of Holies alone, and

and all the People ſtood without: How can that be true? for you ſay, That Chriſt did not alone go into the Holy of Holies, but the Saints are entered alſo: Holy Men of the *Jews* could not go in, becauſe they were not called to be Prieſts; but you croud in the Saints, though you can prove no Call. St. *Auſtine* ſaith, *He alone doth Interceed*: But you ſay, *That Chriſt doth not Interceed alone*. You muſt by no means contradict your own *Bellarmine*; he ſaith thus, *The Saints in the Old Teſtament were not prayed unto, becauſe they were ſhut up in Priſon, they did not enjoy the Preſence of God.* Do the Saints now enjoy the Preſence of God in Body and Soul? If not, how can they be Prieſts? And how can they interceed for us? How can they be ſaid to have entered within the Veil? Chriſt, our High-Prieſt, he is riſen from the Dead; and both in Body and Soul he appears in the Preſence of God for us. Give me leave to deal freely with you, and tell you, that your *Stapleton* tells us, That *Tertullianus*, *Irenæus*, *Origen*, St. *Chryſoſtome*, *Theodoret*, *Oecumenius*, *Theophylact*, St. *Ambroſe*, *Clemen*, *Romanus*, and St. *Bernard*, did not believe that the Saints were admitted into Heaven, or had a clear ſight of God, till the Reſurrection from the Dead; therefore they did not aſſent to this Sentence, which is defined as a Doctrine of Faith, that the Souls of the Righteous, enjoy the ſight of God before the Day of Judgment; but did deliver their Opinions contrary to this Diffinition of your Church; and if ſo, they could not be of the Opinion, by *Bellarmine*'s own confeſſion, *That Men on Earth ſhould pray to them, as thoſe of your Church do to this day.* Do but obſerve this Holy Doctor once more ſaying thus: *Non ſit nobis Religio cultus hominum Mortuorum quia ſe pie vixerunt tales non quærunt Honores*, &c. *Honorandi ergo ſunt propter imitationem, non adorandi propter Religionem*: The worſhipping of Men that are Dead, ſhould be no part of our Religion, becauſe that if they lived piouſly, they will not ſeek that kind of Honour; they are to be honoured therefore for Imitation, but not to be adored for Religion, *Aug. de Ver. Relig. cap.* 35. If it were no part of Religion in St. *Auguſtine*'s time, to Worſhip Saints; then by what Authority do you make the Worſhipping of Saints, to be a part of your Religion.

It lies upon you therefore to juſtifie your ſelf from this great abſurdity, of making that to be a part of the Chriſtian Religion, which is not really ſo. I hope your Saints to whom you pray, lived and dyed in the Faith of our Lord Jeſus Chriſt; or as this great Doctor hath it, they lived piouſly; If ſo, when did they claim or challenge this Worſhip as due to them; for he ſaith, *They will not ſeek that kind of Honour.* It lies, *Sir*, upon you to ſatisfie the World in this particular. Again, obſerve, *That if the Memories of the Saints and Martyrs, be to be honoured only for Imitation*, as I have obſerved before,

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Then by what Authority do you adore them for Religion, ſince the aforeſaid Doctor tells you, *They are not to be worſhipped for Religion?* That the Memories of the Saints and Martyrs of our dear Redeemer ought to be honoured, that no Chriſtian will deny; but that they ought to be worſhipped, is by this Doctor plainly forbidden. Again, the ſaid Father ſaith: *Oratio quæ non fit per Chriſtum non poteſt delere peccatum ſed etiam ipſa fit peccatum:* The Prayer which is not made by Jeſus Chriſt, not only cannot blot out Sin, but itſelf alſo is ſin, *Aug. in Pſal.* 108. From which ſaying, if to go to God in the Name of the Saints be ſin, how much more to go to the Saints themſelves; for you may remember that our ſins are pardoned for the ſake of Chriſt alone, and that we have no Promiſe to receive at the hands of God thoſe things we aſk, unleſs we go to him in the Name of his Son only. And the ſaid St. *Auſtin,* in plain terms, calls them Hereticks, that were inclined to worſhip Angels, *De Hæreſ. Cap.* 29. Now if they were Hereticks that were inclined to worſhip Angels; much more are they which worſhip Saints; for if the more honourable may not be worſhipped, then the leſs honourable muſt not; if the firſt be Hereſie, the latter cannot be Orthodox. If this Father here condemns the one, how can you, with reaſon, pretend to juſtifie the other.

St. *Chryſoſtome,* who was a great Doctor in the *Eaſtern* Church, In his third Homily on the firſt Chapter to the *Hebrews,* hath this ſaying, *Why do you gape after Angels, they are Servants to the Son of God, and are ſent to divers places for our ſakes. Sir,* Why do we worſhip Jeſus Chriſt, but becauſe he is God over all, bleſſed forever, and God hath commanded the Angels to worſhip him, *Heb.* 1. 6. *Pſ.* 97. 7. But he never commanded us to Worſhip the Angels; for if Worſhip be due to the Angels, how will it appear that he was made better than the Angels, and that he hath by Inheritance, obtained a more excellent Name than they: Nay, the Apoſtle makes this obſervation in *ver.* 5. Unto which of the Angels, ſaid he, at any time, *Thou art my Son, this day have I begotten thee,* Pſ. 2. 7. And obſerve *verſe* 13. of this firſt *Chapter* to the *Hebrews*; to which of the Angels ſaid he at any time, *Sit thou at my right hand, until I make thy Enemies thy footſtool.* And if upon theſe Conſiderations, this great Doctor uſeth this expreſſion, *Why gape ye after Angels?* upon the ſame conſideration I may ſay, *Why gape ye after the Saints?* To which of the Saints ſaid he at any time, *Thou art my Son, this day have I begotten thee:* or, *Sit thou at my right hand, until I make thine Enemies thy footſtool.* If God by not ſpeaking this to the Angels, doth ſhew that they ought not to be worſhipped; then it neceſſarily follows, that the Saints ought not to be worſhipped, unleſs you can tell where, and when God uſed ſuch expreſſions to them, as he uſed to his Son. Again,

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we find that God made his Angels miniſtring Spirits, ſent forth to miniſter to them, who ſhall be Heirs of Salvation, and they being no more, St. *Chryſoſtome* ſaith, *Why do you gape after Angels?* Then what can we expect from the Saints, who are not ſo much as miniſtring Spirits, who never were ſent forth by God to miniſter for the People of God, here upon Earth.

St. *Chryſoſtom*, in his eighteenth Homily on the Epiſtle to the *Romans*, ſaith, *Unto whom ſhalt thou flee, whom wilt thou call upon to fight for, and help thee, ſhall it be to Abraham*; he will not hear thee; ſhall it be to theſe Virgins, but they alſo ſhall impart none of their Oyl unto thee; ſhalt thou call upon thy Father, or Grandfather, but none of them ſhall be able to releaſe, or relieve thee. Theſe Sayings conſidered, worſhip and pray to him alone, who hath power to blot out thine obligation, and quench that flame: You may obſerve the holy Father ſhews the vanity of thoſe Men that have a recourſe to the Saints departed, and how they are diſappointed that expect any Relief or Comfort from any other but God. Therefore the holy Doctor admoniſheth Chriſtians to have recourſe to God alone, who is able to help, and to relieve them. Now, I pray, if God alone is able to help, and relieve us, to what end is it for us to have recourſe to Angels and Saints, if they are not able to relieve us, and releaſe us? And what warrant can you pretend from God, to worſhip or pray to any other, ſince this Holy Father ſaith, *You muſt worſhip and pray to God alone?*

Again, the ſame Father in his ninth Homily upon the *Coloſſians*, he ſhews us, that the Devil envying the Honour that we have, to addreſs our ſelves to God immediately, hath brought in the Worſhipping of Angels. It is ſtrange that you ſhould practice that as an Inſtitution of God, which was but a meer Intention of the Devil, and that the Council of *Trent* ſhould define that as an Article of Faith, which hath been Condemned by the Fathers of the Church Catholick, as Sin, and a manifeſt breach of our Duty and Obedience we owe to God; and if that the Worſhipping of Angels were an Invention of the Devil. Then, *Sir*, I pray what reaſon have you, or any ſober Man, to think that Worſhipping of Saints can be an Inſtitution of God, and that you may ſee the latter, as well as the former, was a meer contrivance of Hell. I pray, conſider the Doctrine which holy *Epiphanius* did teach the Church in his time; and largely refuting the Hereſies of thoſe who were called *Collyridians*, from the *Collyrides*, or *Cakes*, which they uſed to offer to the Virgin *Mary*, and ſays, *That neither* Elias, *nor* John, *nor* Thecla, *nor any of the Saints are to be worſhipped*: and again, *God will not have Angels to be worſhipped, much leſs her that was born of* Anna: And again, *which of the Prophets have permitted a Man to be worſhipped, much*

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But a Woman. The Virgin is a chotee Veſſel indeed, but a Woman. Let *Mary* be in honour, but let the Father, and the Son, and the Holy Ghoſt be worſhipped: Let no Man worſhip *Mary*, *Epiph. Hæres* 79. This Doctor is as plain as may be, in the Point in debate. They offered her Cakes, and you Incenſe, and Veſtments, and Candles. If they were Hereticks in *Epiphanius*'s time, for worſhipping the Virgin *Mary*, what are you who do it now?

I have one Father more to offer to your Conſideration, and that is *Lactantius*, who is a Doctor of great eſteem with you; obſerve what he ſaith: *Qui ſupplicant mortui rationem hominum, non tenent Lactan. Inſti. Divin. Lib.* 2. *Cap.* 18. It is a ſhort Teſtimony, but as plain as can be, in oppoſition to your Doctrine of Praying to the Saints, who are departed, and can neither hear your Prayers, nor are they in any capacity of granting your Deſires. This ſort of ſervice muſt unman you, for that you do not pray upon any good ground, nor can you pray for any good end. If you can, let us know the Principle upon which you pray, and the end for which you pray to the Saints; for all Services that have not their Foundation upon good Principles, and are not performed for a good end, are ſo far from being Chriſtian Services, that thoſe who perform them, are ſcarce worthy of the Name of Men.

I have taken ſome pains to make it appear, that the Doctrine of Praying to Saints and Angels is unlawful. I have deliver'd you my thoughts freely, in anſwer to thoſe Authorities which you have produced, which at the firſt view had the aſpect of Prayers, but upon a ſtrict obſervation they prove to be no more then Rhetorical Apoſtrophies thoſe holy Fathers uſed, not adoring the Saints for Religion, but only honouring them, to beget in their Hearers an holy imitation of their Vertue, and to oblige them to follow thoſe good Examples the Saints left behind them; and then I have given you the Authorities of the moſt eminent Fathers, both, of the *Greek* and *Latin* Churches, that with one conſent condemn your Doctrine and Practice by you defended. But in truth, *Sir* Humane Writings are no Foundation of our Faith, we have a more ſure Rule of our Faith in this particular, the Holy Scriptures, which are the Word of God, whereunto you will do well to take heed, and no more endeavour to bring in the Authorities of humane Writers, to ſtand in competition with the Holy Word of God, that hath commanded us to worſhip, and ſerve him alone, and hath ſworn by himſelf, that he will not part with this Honour to another; but if this doth not ſatisfie you, I am ready to reply to any thing you ſhall further bring in to give countenance to the Point in hand, as it is defined and determined in your Church.

Sir, you were pleaſed in your Epiſtle to the Engliſh Peer, to reflect upon the Ordination of the Church of *England*, and in words at length, you did deny the Validity of the Orders of our Church. If you have a Will to enter into the debate of that point, I am ready to juſtifie the Validity of our Ordination; and again, you were pleaſed to aſſert, that all Councils, Fathers, and Churches condemned and depoſed all thoſe who having received Holy Orders pretended to Marriage which you call Sacrilegious. I am inclined to give you manifeſt proof of the lawfulneſs of the Marriage of the Clergy, and to this end be pleaſed to obſerve,

That Pope *Silveſter* the firſt ordained Degrees in Eccleſiaſtical Orders, and Decreed, *That every Prieſt ſhould be the Husband of one Wife only, according to the Doctrine of the Holy Apoſtles*, *Tim.* 3. 2, 3. *Tit.* 1. as *Platina*. St. *Huldrich* in his Epiſtle to Pope *Nicholas* the firſt, tells him, that Pope *Gregory* the firſt reſtored Marriage again to the Prieſts, which he for ſome time before had denied them, when he ſaw how many great Inconveniences attended the ſingle Life of Prieſts, which would take up too much time to repeat. The whole Epiſtle I recommend to you as worthy of your ſerious Conſideration, in which you may ſee that the Marriage of the Clergy is at large juſtified, and their Reſtrained Chaſtity, or ſingle Life Condemn'd by that Reverend Prelate. In a word, I do aſſert that all the Councils, all the Fathers, and all Churches did not condemn the Marriage of the Clergy, nor did they eſteem their Marriage Sacrilegious, but did eſteem it Honourable in all Men, they well knowing it was Ordained to prevent Sin, that they who have not the Gift of Continency might Marry and preſerve themſelves undefiled Members of Jeſus Chriſt.

Sir, there are many other Doctrines and Practices in your Church, which are Antichriſtian and Deveiiſh, tending to the total overthrow of the whole Body of the Chriſtian Religion, as your Doctrine of the Pope's Supremacy, the ſingle Life of the Clergy, your private Maſſes, your Doctrine of the Real Preſence, your Doctrine of the Adoration of Images, your holding up the Sacrament over your Heads, that Ignorance is the Mother of Devotion, votion, your Doctrine of Purgatory, and praying for the Dead, your Doctrine of Juſtification by Works, Indulgences, that the Sacrament was called by the Fathers Lord, and God; theſe are the ſtrange Notions of, and Poſitions of your Church. *Sir*, I will if you pleaſe, begin and engage with you in any one, or all of theſe Points, therefore you need not give Mr. *Needham* any trouble in this Matter, for though he wonderfully exceeds you, or any of yours in Parts and Learning, and is much more able to cope with you, then perhaps I my ſelf, yet I am at leiſure, and he on the contrary is an

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Attendant on a great Perſon, and may be diverted from going through in ſuch an undertaking, therefore I am ready with all the modeſty that may be to anſwer you, therefore be pleaſed to turn your Pen againſt me, and ſpare your Reflections upon our Church, which is yet able to ſhew it ſelf, and will gain ground, when *Babylon* ſhall be brought down to the Duſt. *Dagon* will never ſtand before the Ark of God, we have the Apoſtles and Prophets for our Foundation, and Jeſus Chriſt for the chief corner Stone, ſo that we cannot fail of giving you, or any of yours a Reaſon of our Faith, when you, or any of your Church ſhall demand it of us.

In your Letter to Mr. *Needham* you conclude with a Prayer: *Fas eſt ab hoſte doceri.* In mine to you I will conclude with one alſo, which is, *That God would preſerve the Church of* England, *that he would increaſe her Peace, and inlarge her Borders, and make her Fruitful and Glorious, even as the Garden of God is Fruitful and Glorious; as for her Enemies, let God Cloath them with Shame and Confuſion of Face, and that in her the Goſpel may Flouriſh; to this end may all Bleſſings, Gifts, and Graces from the God of Heaven deſcend upon all her Biſhops, Presbyters, and Deacons; let God ariſe and pull down* Babylon, *and deſtroy all Superſtition and Idolatry, all falſe Doctrine and Hereſie, to the Glory of his Holy Name, and Comfort of all Proteſtants. This is the hearty Prayer of,*

SIR,

Yours ſo far as you are Chriſts,

TITUS OATES.